

QUAKERISM A NEW Nick-Name for OLD Christianity

BEING

An Answer to a Book, Entituled, *Quakerism No Christianity*; subscribed by J. Faldo.

In which

The Rise, Doctrine and Practice of the Abused Quakers are Truly, Briefly and Fully Declared and Vindicated from the False Charges, Wicked Insinuations, and utmost Opposition made by that Adversary.

With a KEY, Opening the True Meaning of some of their Doctrine, from that Construction which their Enemies Ignorantly or Enviously Affirm, Report and Dispute to be theirs.

By one of them, and a Sufferer with them in all their Sufferings, William Penn.

Behold, I will make them of the Synagogue of Satan, who say they are Jews, and are not, but do Lye: Behold, I will make them to come and Worship before thy Feet; and to know, that I have loved thee, Rev. 3. 9.

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The Author TO THE R E A D E R.

Howe'er our many sorts of *Enemies* may please themselves, with their brisk Endeavours against us, & the Expectation they thence have of our Utter Overthrow, especially some *Independents*, *Anabaptists* and *Socinians*; Be it known to the whole World, *Professor* and *Prophane*, our Confidence is in God, for whose holy Truths sake we are as Men killed all the Day long; and it is our Perswasion, that many Thousands in these Nations have that *Sense* of us in their own Consciencies, which it is as impossible for the utmost Power or *Artifice* of our angry *Adversaries* to extinguish, as the Sun in the Firmament. We matter not their *Flourish*, *Number*, *Threat* or *Force*, though *Gog* and *Magog* are combin'd to seek our Ruin; *Cod* that made the Heavens and the Earth, the Sea and Fountains of Water hath them all in Derision, and will not be wanting to assist us, otherwise fore-lorn upon Earth, in this juncture of close Attacque, (we waiting on him) with that Divine *Courage*,

To the Reader.

Wisdom and Patience, which may enable us to surmount the Difficulty of the Work, and through the Tribulations of our Day, bring us to the Recompence of that Peace which is Eternal. And indeed, this is our Joy above all worldly things, that the Lord is our Light, and our Salvation, we know it, we experience it; therefore whom should we fear? Though all Sects seem met in one, as a mighty Man of War, to our Overthrow, the despised Stripling (by this great Goliah) has a Sling and a Stone, that (however contemptible, yet) coming in the Name of the Lord, will give this Giant's Head a Victim to his Faith. We know in whom we have believed, and cannot be Cudgell'd, Feer'd, Rail'd or Smooth'd out of our most Holy Faith, who has God for its Father, and Victory for its Off-spring. A Birth unknown to the Bawling Pharisees of the Age; nor can any but a Conquerour inherit.

Reader, their Cries for Scripture, Christ, Fundamentals, and the like, are meer Pretences that make but up a Cloak to cover the Avaricious, and Ambitious Ends of those leading Men in every Party, that as deeply and vigorously prosecute our Ruin, as a Few doth Riches; but the Reason is known to Almighty God. Because the Quakers having been taught that Inward, Heavenly, Straight and Narrow Way to Life by an Internal Living Teacher; They

To the Reader.

they would, say they, frustrate all Hope of further Advantage, the Ignorance of People in the things of God has hitherto benefited us withal, by their most vehement Declaration to the World, that no Man can be a Child of God, who is not begotten of God; and that no Man can be so begotten, but by the Internal Operation of his Spirit to Wash, Cleanse and Inliven the Mind to Godward; that this is the Deepest and most Excellent End for which Man was made, the Law was given, Prophets raised, and Christ Came, Lived, Died, Rose and Ascended: That who know him not thus let into the Conscience, in order to Purge it from Dead Works, by the Destruction of that Power which produc't them, to lead Captivity Captive, and Reign as King, Lord, Judge and Law-giver, are Enemies to the Cross of Christ, and are at best but Carnal, Historical, and meerly Out-side Christians. And this we standing by, and they knowing full well, with the fatal Consequence to their Designs that would attend the Universal Reception of this kind of Doctrine, they seek to divert the Minds of tender and enquiring People by all the Hideous, Devilish Falsities Satan's utmost Interest can furnish them withall; deforming us with what Mire they can either borrow or invent, hoping by such Besmeerings to make the Dogs fatten us for some Monstrous Beasts, and chusing rather to Solemnize our

Fu-

To the Reader.

Funeral, with the Merriment of the Vulgar, then suffer them to know us truly as we are, lest their sober Conscience should enquire or be sought with any the least Pitty for our so hard Dealing at their Cruel Hands.

Well ! but for Your sakes , *O Impartial Peopl:* ! am I this time engaged in Spirit to concern my self, otherwise against my Will, to take an Angry, Scoffing *Independent* Priest in hand ; a Man I know not , but by his Book , and certainly an Ignorant, Malicious and Scurrilous one too. I perceive how unknown soever he is to me, I am not to him, and he has taken great Care to tell me so : but mine own Concern would have suggested Silence to me for an Answer to his Uncivil Reflections (for Arguments I cannot call them) had not my earnest Desires been for the Vindication of that Truth *Living*, upon all Occasions offer'd, which the *grave* will prevent me doing. It is my Satisfaction God has made it my Lot ; and that of suffering from Detractors , I esteem not the least part of my Crown : for whose Holy Service, he is my Witness, I have long since chearfully sacrific'd my All of Contentment in this World ; and yet am not without a share from his peculiar Providence.

But let us see if the *Quakers* are those Miserably Deluded Wretches , this *Taunting Priest* would

To the Reader.

would represent us, whose *Trifling Quirks* show the Emptiness of the Head, and Airiness of the Mind from whence they came. If we are what he asserts, we are the worst of Men, by how much we pretend to greater things; but if it shall appear, we are Scripturally *orthodox*, in some of those very Points for which he represents us *Heterodox*, and mistaken by him in the rest; I hope it will not be without Good Reason, that I have entitul d this short Discourse *Quakerism a New Nick-Name for Old Christianity.*

Reader, the whole of what I have to desire from thee is an *Impartial Mind* in the Perusal of this Defence and Just Explanation of our so much mis-represented *Faith and Doctrine*; with that we dare adventure our Cause, and without it there is no Truth so clear, that *Prejudice* may not question it. Let not the Multitude of our Adversaries be an Argument against our Cause; *Their Reviling ought not to pass for Reason, nor Noise for Conquest.* With God Almighty and his holy Witness in thy *Conscience*, do I leave the Issue of this Endeavour: Be Serious, be Considerate. Farewel.

*Thy Friend, very ready to serve thee with all Sincerity
for the Truth's sake, as it is in Jesus,*

William Penn.

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Errata.

ERRATA.

READER,

THough this Civility of Excusing the Author from the Miscarriage of the Press, be that which is both due in it self, and always acknowledged by Sober and Impartial Men ; yet having to do with a Generation of People resolved to our Ruin any way (whose onely Clemency to the Printer, is Cruelty to the Author, and are therefore not weary of Excusing the one, that they may the more Colourably Accuse the other) I have endeavoured at a Correction of such Escapes as seemed to me in over-looking the whole Discourse most hurtful to the Sense. For many Literal Mistakes, want of due Points, Points misplaced, Transpositions, or the like Impunctuality and Impropriety, I bespeak my Excuse from thee : If thou art Ingenuous, thou wilt not deny it ; and if thou art not, I shall the less concern my self in the Advantage taken.

Pag.	Line,	Errors,	Corrected.
6	32	<i>Outward Christianity</i>	<i>Outward Manifestation</i>
11	28	<i>Comparence</i>	<i>Comparison</i>
12	11	<i>and</i>	<i>but</i>
23	19	(had so—)	(had he so—)
39	17	<i>Reconciliation</i>	<i>reconciled</i>
40	8	<i>which</i>	<i>who</i>
47	17	<i>want</i>	<i>went</i>
	20	<i>this</i>	<i>his</i>

ERRATA.

Pag.	Line,	Errors,	Corrected,
50	19	for	to
51	23	whatsoever	whomsoever
68	27	lightened	lighted
76	17	—	to be any, &c.
85	5	Words	Word
88	21	to	too
89	25	that Ref	the Ref
93	3	our	his
94	31	Temporal	Temporary
	34	Word	God
95	16	high	highly
	25	129	124.
96	6	Scriptnres	Scripture
107	16	God respoke	God shall have responed
	17	made	makes
109	5	Rich	as Rich
	6	which	what
28	Hawking	Hackny	
116	9	Certainty	Certainty
123	21	are	is
125	29	all Conceiving	all Self-conceiving
126	4	joyned	enjoyed
127	24	pure Ware,	blot our
128	17	risen, departed	risen and departed
132	2	punctually	punctual
139	3	I	blot ons
140	4	John's	John
142	2	my	the
13	with respect	in Comparison	
144	21	or	and
146	8	to me self	with my self
	13	back us	back at us

MANUSCRIPT

ERRATA.

Pag.	Line.	Errors.	Corrected.
152	15	could	would
157	19	such too as	such as
	29	therewith	wherewith
158	10	as	at
159	12	bad	has
	23	else it was not	or else it had not been
161	34	p. 72,77,	p. 72,77,84,85,93.
164	1	answer'd	consider'd
	27	Matter	Nature
165	17	Creco	crew
168	8	of	of our Principles
203	10	to	too
209	14	I do	and I do
	30	when	wherein
213	28	the gift of Spirit	a Gift of the Spirit
	31	not	blot out
214	28	not Agents	not prime Agents
217	3	the Truth of	blot out
227	1	Greaser	Creation
229	34	reputed	reputed him
230	4	due	duly
239	7	is rightly	do it rightly

QUAKERISM

QUAKERISM A NEW Nick-Name for OLD Christianity.

BEING
A Short and Round Answer to a Book,
Entituled,
Quakerism No Christianity, &c.

CHAP. I.

The Introduction. Our Adversary's Definition of Christianity Defective. True Christianity Stated. Quakerism Mistaken by him. It is proved True Christianity, and a Quaker a Right Christian.

S. **A**MONG many other Persons, that have of late Industriously essayed the Mis-Representing the *Quakers*, and their Religion (overcaſting the Sincerity of the One, and darkning the Excellent Beauty of the Other, by their *Mists of Ignorance and Prejudice*); John Faldo, though the *Last*, has not been the *Leaſt* concern'd.

Of True Christianity.

§. 2. I am truly Sorry to see, that among the several Arguments, some Men's Prudence render'd for Toleration, that of giving Dissenters Liberty, and they would War within themselves, should be so amply verified by their Unchristian Irruption upon us (disturbing those by Slanderous Pamphlets, who would not be concern'd in their Heats.) But this Folly and Uncharitableness, I am to tell the World, lies not at the Quakers Door, who seek Peace with all Men; but some Restless Spirits among other Perswasions, whose whole Food seems to turn into Contest, and shew they can no more live without it, then the Air they breath in. What shall we do then? Suffer their Slanders, Detractions, Additions, and Down-right Abuses of us to pass Unanswer'd? No: for then we shall be concluded, either Guilty or Vanquisht. What then? Why we will defend our selves with Truth and Moderation; and that I hope, with God's Assistance, to do in this short Treatise, to the Confusion of our Enemies, and Renowning the Truth, and Clearing our Innocence to the World.

§. 3. The Author is pleas'd to call his Book, *Quakerism no Christianity*. A Title of more Reproach and Infamy, then became a Christian-Man to give. But let's hear what he means by Christianity.

Pag. 2. §. 4. By Christianity, we are not to understand all those Matters of Faith and Practice, which Christianity doth oblige us unto.
Sect. 2.

A strange Definition, of true Christianity: For, if to Believe, and Do all Christianity requireth, be not Christianity, then there is something beyond all that Christianity requires to be believ'd and

and done that is Christianity ; else I understand nothing. But saith he, It takes in whatever is worthy in those Religions, it hath superceded, yea, the very Heathens. What then ? Is it not therefore Christianity ? Egregious Weakness ! What an Hair has he split ? but it flyes in his Eyes : Is it not therefore Christianity, because Christianity takes it in ? If Christianity takes in whatever is worthy in other Religions ; then, since Christianity is Worthiness It self, Comprehensive of whatever was in any degree Excellent among Jews or Heathens ; will it not follow, That, to Believe and Practise all that Christianity requires, is Christianity ; unless we are to understand, That Christianity does not require what was Worthy and Commendable among Jews or Heathens, which he says, we are.

§. 5. This then does not make Christianity a Distinct Thing in kind, from what was Worthy, as he calls it, that is, Godly among either Jews or Heathen : but that Christ did by his Visible Appearance benefit the World with a more glorious Manifestation of the same Divine Power, Purity, Truth, Wisdom and Righteousness, then former Ages were either capable of, or attended with. To exclude then all Antecedent Times from any share in Christianity, is both Weak, and Cruel ; since it plainly shuts them out of all hopes of Eternal Salvation : for if no Name be given but the Name of Christ, under the whole Heaven, by which Men can be saved ; then, either Christ was always in some measure or other a Saviour, and such as were saved, in some degree or other, Christians ; or there was one Saviour before Christ's outward coming, and another since ; or lastly, all that were antecedent to that Appearance, were damn'd.

Of True Christianity.

§. 6. I appeal then to the Consciences and Understandings of all impartial People, if our Belief be not the most Just, Merciful and True; that however it pleased God to send his Son a Light into the World at that time more eminently than before, yet that he was so far Spiritually manifested in all Ages, *as the Word of God nigh in the Heart, and great Commandment in the Consciences of Men,* as who believed and obey'd, obtain'd Remission of Sins and Eternal Salvation. This is clear; for if no man could ever see, or know the Father but the Son, and he to whom the Son reveals him, then because many of the Holy Ancients both spiritually saw and knew God (otherwise they could never be saved) it follows, *that Christ did in all Ages reveal God,* who being Light, and that it is Light alone which can Reveal or Manifest; it was as a Light within, that he communicated unto the Soul of Man, which is within Man, the Knowledge of the Pure God: *Whatever may be known of God is manifest within Man, for God hath shewed it unto him:* so that the Contradiction and Error of the Man's Definition of Christianity is evident.

§. 7. But yet a little further: He plainly Heathenizes that notable Christian Passage of the Apostle, refusing it all Priviledge within the bounds of Christianity, viz. *Whatsoever things are True, Honest, Just, Pure, Lovely, of Good Report;* if there be any Virtue, if there be any Praise, think on these things. Now if this Religious Chymist shall once extract all things that are Honest, Just, Pure, Lovely, and of Good Report, from Christianity (which the Apostle maketh the Sum of what he had been writing (unless it is not a Christian Epistle) and

and therefore ends with a *Fisally, my Brethren*) tell me, O sober Reader, what a kind of Christianity there would be in the World? O Monstruous Impiety! Is this Man fit to write of Christianity that places it beneath the lowest step of Purity; making manifest Difference betwixt being *a Child of God, and a Christian?* True, the outward History of Christ's exceeding Love to Man-kind, deserves all humble and reverent Credit as a Godly Tradition, and it should forever bind Men to receive and fear and worship him: yet I boldly affirm, that though the Manifestation was clearer; yet *Salvation was Salvation, and a Child of God, a Child of God in all Ages.* For what is it but to say, that *Pure Religion and Undefiled, which is to keep our selves unspotted from the World, belongs not strickly to the Christian, but Jewish or Pagan Religion;* and that James was but a moral Man in the Matter, and not writing on a Christian Subject. What an empty Trunk, *a Vox, & preterea nihil,* a sounding Brafs and Tinkling Cymbal would this Man make of true Christianity! Yet thus far we may force him to speak Truth, though in double Contradiction to himself; that since Christianity takes in all that was worthy in all Ages (not as Alien then, but related to her self) *something of the Nature of true Christianity was in the World before that more Visible and Glorious Manifestation of it;* unless Christianity be supposed to take into it self what is not of its own Nature: thus was Christ the Rock the Ancients built on, before Abraham was, whose Day he had a Sight and Sence of, and from it exulted greatly.

§. 8. Christianity then is not an Historical Belief of the exteriorur Acts, the true Christ did in that bodily Appearance,

Appearance, which is but *Historical Christianity*, as our
Adversary weakly argues; for that was the
P^g. 4. least part of it, since Christianity is that which
brings to God, which thousands that believe the
other will never arrive at: but a firm belief in him that
so Appeared, Lived, Died, Rose and Ascended, both as
testified of in the Scriptures of Truth, and more especially as
he breaks in upon the Soul by his Divine Discoveries, as the
true Light enlightening every Man, this I call Christianity;
and that Man is a Child of Light, who obeys that Light; a
true Christian, who is Christ-like; a Child of God, and
Heir of the Promise, who is inwardly renewed and begot
anew of the Incorruplicable Seed, and Word of God: For
those who were Christians of old, were such as came
to know Christ, no more after the Flesh, but as the second
Adam, the Lord from Heaven, the Quickning Spirit,
who said, *I am the Resurrection and the Life*; really
witnessing him to be that in themselves, wherefore
they Believ'd, and upon Repentance, received Remis-
sion of Sins and Eternal Salvation. And I do
affirm, that Christianity stands in the Manifestation
of a Measure of that Righteous Power, Wisdom, Truth
and Life in the Soul, which appear'd so largely and
gloriously in that Body at Jerusalem, to work Repen-
tance, then give Remission, so Renew, Redeem, and
finally Save: and who came to be made sensible of
that Heavenly Treasure in their mortal Bodies, and
to improve it as good Stewards, were Possessors of
true Christianity, and therefore Right Christians. The
Distinction betwixt Moral and Christian, the ma-
king holy Life Legal, and Faith in the History of
Christ's outward Christianity Manifestation, has been
a deadly poison these latter Ages have been infected with,
to the Destruction of Godly Living, and Apostatizing
of

of those Churches, in whom there might once have been begotten, some Earnest, Living Thirst after the Inward Life of Righteousness.

S. 9. By this, I think it may be pretty well known, what we mean by *Christianity*, and a *True Christian*: How far this will agree with his Definition of *Quakerism*, and a *Quaker*, I will proceed to examine.

Quakerism is a heap of *Tenets*, with the usurped Names of true *Christian Principles*, which are yet really no such thing, but subverting both *Foundation* and *Fabrick* of true *Christianity*; And I call him a *Quaker* that professes the *Light* within every *Man* to be the *Lord*, and *Saviour*, and very *God*: So that then I say Quakerism is no Christianity.

Pag. 6.
Sect. 3.

S. 10. Indeed, if *Quakerism*, respecting us, were this, I would say so too: but because it is justly a Stranger to any such Imputation, I rightly fasten that of Ignorance or great Malice upon our *Adversary*. I have already express our Judgment of *Christianity*, which I suppose to be the *Quakerism* struck at, what ever may be pretended, at least, what is our *Quakerism*, or *Christianity* rather: and we leave our Belief with that *God* who made it so, to justify it, and us, who thus stedfastly hold, and daily, yet patiently suffer for it, by his own Discoveries in the Consciences of Men. But this I will add, That since he has rendred us to be one thing in Shew, and another in Reality, but Appeal is to the *God* that made Heaven and Earth, to right us in the Minds of all.

S. 11. We dare not Believe or Practise what comes

comes not in by True Conviction (things merely Historical excepted, and yet there is a Conviction for them to) The Devils who knew Christ and trembled, were more sensible then those who know him only by Hear-say, and make a Mock of that Trembling, which seizeth the Contrite Souls of Men for Sin. We declare in the Presence of the Eternal God, that it was the Striving of the holy Spirit in us, that first moved us to solid Repentance, and as we came to be judged byit, and reconciled unto God in our Minds, so have we appear'd before all Men; therefore it is utterly False, that We cover our Tenets with the Names of Christian Principles, since these following, which are ours, are truly Christian and Scriptural (1.) God created Man Innocent, in his own Image created he him. (2.) That Man or all Mankind has fain short of the Glory of God through Disobedience. (3.) That in the Seed promised Redemption can only be had. (4.) That this Seed is He that in time was call'd Christ. (5.) That by this Holy Seed, both before and since that Coming, the Serpent's Head hath been particularly bruised in all who have been redeemed or saved, as the Holy Men and Women of Old, and such in every Age as have known a Sanctification. (6.) That this Seed appeared in the Ffulness and Stature of a Man in that Outward Body prepared of God above 1600. Years since, and in it encounter'd, and conquer'd Satan, and trod him under his Feet. (7.) That he bore the Sin of the World. (8.) That he laid down his Life a Ransom for all. (9.) That such as Believ'd and Follow'd him as he then appear'd, receiv'd Remission of Sins, and Eternal Life. (10.) That what was then outwardly done, did still refer and had relation to an Inward Work in the Souls of Men: the Holy Life put forth it self to work Inward Conviction, and drive

the Mind into a Measure of the same in it self ; for the whole End of it was, to draw the Blinds of Men more Inward, to a Manifestation of that same Life, Virtue, Power, Wisdom, and Righteousness in each Particular, which appeared in that Body in General, and qualified it to that great Work, and sustain'd it under all its Sufferings, and put that great Value upon them, which really was in them ; Wherefore, to the Divine Power first, and to the Holy Manhood next, do we ascribe that Great and Wonderful Benefit that thereby came unto the World.

S. 12. But next, we must deny his Quaker as well as his Quakerism : indeed, they go together ; who mislēth one, it is unlikely he should hit the other. We never said, that the Light in every Man was the only Lord, and Saviour, and very God. Let him but show us any passage of any one acknowledg'd to be a Quaker, and he will say something : But me-thinks, he that has quoted so many passages out of our Friends Books, to so little purpose, should not have neglected to instance in some one of us, that hath so express't our selves; it shows, that either he thinks to be believ'd Hand over Head, or really there is no such Doctrine by us asserted , and consequently he knew no such place to cite. But for the Upright-hearted in all Forms, who are desirous of the Substance, that will give Life to the Soul ; and who stand only at a distance from us, on the account of the many frightful Characters their Teachers give of us, I shall briefly open our Faith in this Matter.

S. 13. First, We assert, that all Men are enlightened, (let it be Lighted in their Souls or Understandings, if our Adversaries will) This is prov'd from Job. 1.9. also,

what

Rom. 1.19. whatever may be known of God is manifest with-
 Eph. 1.19. in, for God has shewn it unto them. Again, what-
 ever is reprobred is made manifest by the Light ;
 for whatever makes manifest, is Light. All Knowledge of
 God comes by the Light he gives into the Soul as well
 as that all have that Light, though few obey it.

S. 14. Secondly, This Light is Divine, because it is the
 very Life of the Word, which is God ; not an Effect of its
 Power, as a Created Light, which some vainly fancy ;
 but in Him, or It, the Word, was Life, and that Life
 (Numerical) was the Light of Men : what is Life in
 the Word, is Light in Men, and who follow that Light as
 A Reprover of the Deeds of Darkness, shall be made Chil-
 dren of Light, and have the Light of Life.

S. 15. Thirdly, Though we say that all are enlightened
 by it, or receive Light from it, yet far be it from us to
 assert, every such Illumination is the only Lord, and
 Saviour, and very God. By no means, but rather thus, that
 the only Lord, and Saviour, and very God is the great Sun
 and Light of Righteousness to the Invisible World of Souls
 and Spirits (if I may so speak) who manifests unto every
 particular that which concerns the State of every Indi-
 vidual; but not that every such Inlightning should
 be the Intire Lord, Saviour, God : so that this Priest
 is already found deficient in his Work : he should
 better have understood us before he had given an Ac-
 count of us, and discovered his Opposition to us.
 What Superstructure can we expect from so infirm a
 Foundation; how shall *Faldo* prove Quakerism no
 Christianity, who is defective in his Definition of
 both? Certainly the Quaker may be the best of Chris-
 tians for ought he has groundedly opposed to him :

I am sure he would have thought such a Mistake in us most hainous; to say nothing of that Advantage he would have taken to show his little Wit, and great Prejudice in aggravating our Ignorance to the World.

CHAP. II.

How Christianity was introduc'd it hurts not the Quakers. The Question is not of Christ's Visible Coming, that is Owned by them. Nor is their Religion a New One from that of Christianity; but the Recovery of Lost Primitive Christianity, since the Reign of Anti-Christ in the World. That Quakerism, as call'd, made its Way by Purity, Sorrow and Rejoycing, as well as Christianity. The Priest's Vilifying Expressions Rebuk'd. That the Distinct Times of their Appearance is no Argument against their Harmony, or being but Two Words for the same Thing, since the same Truth may appear at Two distinct Ages of the World. It would strike out J. Faldo as well as the Quakers, if the Contrary were admitted. That he grossly Contradicts himself as to Time. Christianity hath more or less been in the World where Godly Men and Women have been, as well before as since that Appearance. We intend no New Dispensation, but the Renewed Revelation of the same Power, which is the True Gospel.

S. THe next Mis-Representation, is of the Man-
1. ner of our Appearance, and the Time of
it, by way of Comparison with that of Christianity,
little

Of Quakerism, so call'd ;
little to his Purpose, and in my Judgment, much
against him.

S. 2. Christianity was introduc'd by Preach-
ing the Promised Messias and Pointing at his
Sect. 1. Human Person : but Quakerism by Preaching a
Light within.

I answer, that this is nothing injurious to the Quakers at all, but highly on their side : for had they preacht a Christ now coming in the Flesh, they had deny'd his true and only great *Visible Appearance*, at Jerusalem, which all true Quakers own. Since then they believe that Appearance, and therefore need not preach what is not to be again ; and that the whole Christian-World besides, have so long and lazily depended on it, without their Thirsting after his Inward Holy Appearance in the Conscience, to Bind the Strong Man, Spoyl his Goods, and Cast him out ; in short, to Discover Sin, Wound for it, and make an End of it by the Brightness of his Spiritual Coming into the Soul, of all such as wait for him, and will receive him (in which Sense he was reveal-

Gal. 1. ed in such, and became in the Saints of old the Hope of their Glory) I say, since he has been so much talkt of, and depended on, as to his then *Visible Manifestation* of himself, and so little, if at all desired after, as to his Spiritual and Invisible Coming into the Hearts of Men, to finish Transgression, and bring in Everlasting Righteousness : Therefore God raised us up, and we are now gone forth into the World to declare, That he is *Spiritually Manifested* ; as then fully in that Body, so now measurably in the Consciences of all People, a Divine Light, Reproving every Unfruitful Work of Darkness : So that here is the Mischief,

Mischief, the Malice and Ignorance of our Enemies do us in this World, that because we Speak so much of, and Preach up, and Write for Christ's Inward and Spiritual Appearance as a Light to Mankind ; therefore they conclude with a mighty Confidence that we Deny his Outward Coming, Life, Death, Resurrection, and Ascension, and the Benefits thereof. O Darkness it self ! We have our Witness with the Lord of Heaven and Earth, that we own Him to be the Saviour General of the whole World, as to that Appearance, and that he obtained precious Gifts for Men ; but we say (and our Adversaries have not wherewith reasonably to unsay it) that first the Divine Light, Life, or Power that shined through that Blessed Manhood, was Excellently the Saviour, and the Manhood but Instrumentally : Thus the Scripture, There is no Saviour besides me, saith God ; a Body hast thou prepared me : He then was greater than his Body, for it is call'd a Vail, and very properly, for it vail'd much of that Divine Life, which when it was withdrawn (as he himself said, it was expedient) the Saints did witness inwardly Revealed, Christ in them, their Hope of Glory. And secondly, No Man or Woman in the World is savingly benefitted by his then Appearing as a Saviour, and obtaining precious Gifts for Men, but as every such Individual Person comes to experience his Internal Manifestation, to Convince, Condemn, Wound, Heal, Break, Bind up, Slay, make Alive in the Newness of the Spirit : This is the State of Right Redemption and Salvation, and thus is he particularly a Saviour, and every such one is greatly benefitted by him, as he was in that former Appearance the general Saviour of Mankind. Behold then, O You that are Impartial ! how unworthily he hath Injur'd us ? to make People believe,

believe, that We testify to Christ's Inward Appearance in Opposition to, and Denial of his Outward; which is far from our Hearts, so much as to Conceive.

S. 3. But again he tells us, That Christianity made its way by the Purity of its Doctrine, the gracious Words that Christ spoke, by Signs and Wonders; but Quakerism by Blasphemies against the Lord Jesus Christ; and quotes E. B. saying, Your Imagin'd God above the Stars; and G. Fox. There are Miracles among Believers in the Spirit, &c. frothily querying, whether it smells more of the FOX or the GOOSE.

'Tis true, the Purity of its Doctrine was, and is, an admirable Enforcement it had, and hath above all other: nor can he fasten justly any Impurity upon what we profess, though he endeavours to detract from it by base Aspersions, for indeed it is the same. Sweet were the Words of Christ, I grant; but altogether as Severe and Terrible to Pharisaical Hypocrites, who were both the greatest Scripturians, and Haters of Him in that Age.

S. 4. Nor is it true that E. Burrough so express himself, in Derision of God's Presence above the Stars; but of Peoples Imagining him to be in the Likeness of Man, and so denying his Omni-presence, that He should not be as well below as above.

S. 5. But Wonders and Miracles were wrought. What then? are not the Quakers true Christians without them? see the Wickedness of this Spirit that works against us; unless we will work Miracles to confirm that Doctrine in this Generation, which was confirmed

Prov'd True Christianity.

E

firmed by Admiracles 1600. Years ago ; either it is not True or we have no Right to it. But by the way, observe their Folly ; for they Unchristian at once Christianity and themselves too ; since Christianity must either be no longer such, nor they Christians, whilst they cannot work Wonders to prove it, or them to be such ; or else the Quakers are never the less true Christians for not working those Wonders they boldly require from us. We pretend not to a new Ministratiōn, and since the Question is not about the Visible Coming of the *Messiah*, which call'd for Visible *Miracles* (for that's granted on all hands in *Europe*) but the Spiritual Appearance of the *Messiah* in the Hearts and Consciences of his People, that he might not have a bare and empty Title when he was call'd *Jesus*, but really save his People (now as then) from their Sins ; the Case is plainly alter'd as to obvious *Miracles* to our Carnal Senses ; the present Work being to open the blind Eye, and unstop the deaf Ear of the Mind ; blinded and stop't by the God of this World. And these are greater Things, of more Weight, and the Consequence of them of far greater Importance. And judge you, how Vain, Light and Unbecoming a Minister of the Gospel of Christ *Jesus*, that requires an account for every Idle word, was it inst. Faldo, when treating of Christianity, to say, whether it smells more like the FOX or the GOOSE ? Vain and Frothy ?

S. 6. But once more ; Christianity entred the World with Ravishing Songs, and Hallelujahs of the Angels, Healing all Diseases, Casting out Devils, Preaching Peace : But Quakerism entred the World, as if Hell had broke loose, and Possessions by Satan had made way, and fit Sons for the Quakers
Spiris.

Pag. III.
12.

Spirit.—O the Hell-dark Expressions of the Quakers Spirit, frightful, and amazing Words, bitter Curses, Howlings and Roarings! and what else J. Faldo's Devil pleaseth, by which to render the Quakers Odious. Well! But to Answer him.

It was a time of Joy, and a time of Sorrow; the Spirits of the Just rejoiced that he was born forth into the World, and that Sun of Righteousness risen, whose Discovering Light, and Refreshing Beams would renew the World, that had been in great measure bewilder'd, since its first Innocent State: but therefore was it not a time of Wo, Sorrow, Terror, and Grievous Distress to all the Workers of Iniquity? did not Christ come to bring War as well as Peace; a Sword, a Fire upon Earth? Did not his Fore-runner come in an Astonishing Manner, in Differing Attire, of another Diet, and from a Desolate Place to Preach Repentance, and to Warn them, with an O Generation of Vipers, to flee the Wrath to come? Did he not say that an Ax (a Sharp and Terrible Instrument) should be laid to every unfruitful Tree? And did not the Apostles Preach to the Pricking of the Hearts of Thousands, and Paul by name; that Felix himself Trembled? and all, as knowing the Terrors of the Lord themselves, they warn'd others? wherefore Judgment is said to have begun at the House of God. Finally, did not the Devils Howl, Roar and Tremble, foreseeing they should be dislodg'd, by one stronger then themselves, Christ the Son of the Living God? and was there no Terror, Dread and Amazement in all this? I perceive, it may be a Virtue in the Primitive Christians; but a Vice in the Quakers, at least in J. Faldo's Account.

S. 7: But this know, O Impartial People, the
Quakers

Quakers were overtaken, by the mighty Hand of God ; and great were their Travels and Pangs of Sorrow under the Righteous Terrors of the Lord, whose hour of Just Judgments was come ; and being thereby made Witnesses of his handy Work, and redeem'd through Judgment, they became Ministers of Judgment unto others ; and the Terror of it struck Thousands ; the Devils Trembled, and all Flesh (at least in some) was as Grass, and the Beauty of their Carnal, Outside Religion but as the Flower of the Field, which, in the Name of the Lord we testify, fell, and wither'd before the Brightness of his Appearance to us ; who put on Strength like a Giant that was to run his Race, and girded himself with Power : and who was able to stand before him ? the Hills melted at his Presence, and the Mountains fled before him into the Sea.

And art thou given up, J. Faldo, to call Light, Darkness ; and Darkness, Light ; the Terrors of God, the Possessions of Satan ; and the Remorse of Conscience, Hell Broke Loose ? O Unhappy Man ! The Lord will reckon with thee for this Blasphemous Impiety : and this I say to thee, and all thy Associates, that Eternal Misery will be the End of you, for all your sweet Notions of Religion, unless you obtain it through the Fire ; the fiery Judgments of the Lord reveal'd in your Consciences. For that end is Christ now, as formerly, manifested, that Judgment might be laid to the Line, and Righteousness to the Plumbet in all ; and because we earnestly contend for the Inward Work of Christ, as the most beneficial to Mankind, therefore is it that you Priests have us in Hatred, Scorn and Derision all the Day long ; and indeed, we are grievously wronged by your Wickedness and Cruelty ; but the Lord is our Strength, of whom ; wherefore should we be

Of Quakerism, scolded;
 afraid? and why do you Rage, and Imagine a Vain Thing
 concerning us?

S. 7. Now for the time when Christianity and Quakerism came (as he is pleas'd to distinguish them) Some, says he, date Christianity from the Birth of Christ: others, WITH MUCH MORE REASON, FROM THE RESURRECTION OF CHRIST, witness that place, *All Power is given unto me in Heaven and in Earth.*

The Consequence of this Assertion is thus much, That Christ taught not Christianity; That his Disciples who believed in him, were but better kind of Carnal Jews; That Christ's Life, Doctrine and Miracles were not perform'd under a State of Christianity; That he had not all Power before his Resurrection, contrary to the Scripture; In short, That Christ and Christianity did not go together; and if you will, that Christ was not Christ, but a good extraordinary Jew, before his Resurrection; for I am sure, his Notion of the Beginning of Christianity warrants the Consequence. O the Orthodoxy of this Wiffling Priest, Busy-Body, and Conceited enough!

Well, but this is not all, we have a Contradiction to add to his Burden; Christianity made its Way by many Signs and Wonders wrought before Multitudes, and that not only by Christ himself, but also by his Disciples and Servants, BOTH BEFORE, AND AFTER HIS DEATH. If this be not Giving and Taking, Granting and Denying, there is no such Thing in the World; For here is Christianity before Christ's Death, and yet WITH MUCH MORE REASON, here is a Denial of that Assertion, and AFFIRMING THAT IT TOOK ITS RISE AFTER HIS RESURRECTION. Truly, we need not much fear

fear the Consequence of such encounters, when our Adversary puts Weapons into our Hands to his own Shame and Overthrow.

S. 8. But that he may be further kind to us; he proceeds, *The Disciples were called Christians at Antioch, Act. 11. 26. but the Thing Christianity might well be before the Name Christian.* Enough for us, Sober Reader, to defend our first Chapter (but a Woful Contradiction to himself) where we say, that what was call'd Christ, was before the Name, and something of the Excellent Nature of Truth, Purity, Holiness which leads to Salvation, &c. which the Word Christianity with us imports at large (unless they should be excluded as any parts thereof, which supposest a Christianity Destitute of Truth, Purity, Holiness, &c. like that of this Age) though in no appearance so clear, as in that, in which Christ visibly manifested himself.

S. 9. But upon Peter's Words, *If any Man suffer as a Christian let him not be ashamed, I. Pet. 4.* he observes; *Here Christianity is Distinguished both from Judaism and Heathenism. Both the Gentiles and the Jews were bitter Enemies to the Christian Name; and that not for the Name, but the Thing's sake.*

This must either regard the Apostate Jew and Gentile, and so we close; or the Jew and Gentile upon their Toward Knowledge of God, and Obedience to him, and here we recede, and must deny his Assertion (nay it would be a Contradiction to that Justice, Purity, and Worth he allows them to have had, since it were to say, that such Qualifications could be Ignorant of Christianity, the Perfection of them) for

the God among them became Disciples, at least Lovers of the Christian Religion, then not Haters of either Name or Thing : For where among Jews or Gentiles their Hearts were Upright to God, according to that Discovery he made of himself to them, and that they kept to the divine Sence and Relish which they had of the Love, Purity, Justice, Mercy, Goodness, and Recompence of God (for such as in any Age could come to God, did first know that God was, and that he was a Rewarder of all those that did draw nigh unto him, to obtain which knowledg, God had manifested it in man; for he had shown it there unto him) I say, those who so retained the Sence of God in their knowledg, were not aggrieved, Christianity should take Place, for they measuring things, as they inwardly felt them, were proper Judges of Gods Rising and Breaking forth among the Sons of Men ; they could feel him leading out of, and beyond the Use of those Elements which were once added because of Weakness, and now became beggarly by a brighter Glory : An inward sense being that they kept to, as the more sure Word ; as they felt a with-drawing of the divine Life, Power, Spirit, out of those inferiour Institutions, they followed it, not staying in any outward dispensation, because God had been there, if he had once left it : But such as were Literal, Formal, Exact, Critical, they were the Persons, who having least of the Divine Sight and Sense of God's goings among the Sons of Men, they contended for God's Exterior Appointments ; as that they were signally given, Good Men had Practised them, and are we wiser than our Fathers ? No, we will have our Reasons (indeed Darkness) satisfied in the Matter. Behold the Pharisee and Greek of Old, to whom Christ's outward Appearance was to the one a Stumbling Block and to the other Foolishness ;

ibness; and the many-headed Professor now, who esteems no better of his *Spiritual Manifestation* in the Hearts of the Children of Men. O! what will the End be of the *Gaudy Obstinate Hypocrites* of this Age, who resist so great Salvation? *Tribulation and Anguish* forever, unless they repent; for what Men Sow, that they shall Reap, and who have improved their *Talent*, shall enter into the Joy of their Lord.

§. 10. Well, But when came this *Quakerism* into the world? he tells us, about the year 1651. quoting, *E. B's Epistle before G. F's Gr. Mist.* also a small Treatise writ by *J. Whitehead*, and *J. Pennington*; from whence he infers, that *Quakerism* is a *Late Dispensation*, therefore not that of *Christianity*. But certainly, this Man hath taken a very Quick Course to Un-*Christian* himself and all the *Presbyterians*, *Independents*, and *Anabaptists* in the World, as well as the *Quakers*: For I would ask him, if there was not a Time since the Primitive Age, wherein Darkness had overspread the Earth, the Beast did Reign, and the Pure Religion was wholly Wildernes? If So? Consequently the *Resurrection of Truth* is no more a New Dispensation, or not that of Christianity, then a *Man that is exiled his Country, is not essentially the same Man, when he returns, that he was before*. And so far is my Argument for those *Separatists*, that though I take them to be short of the True Evangelical Faith and Righteousness; yet I acknowledg them to have a Reformation unknown in that thick *Apostacy*, which has couer'd the World, and Eclipst the blessed Light of the Glorious Gospel that shin'd in the first Ages after Christ: But since we

we are of another Religion by his Account, then the Christian, because we cannot say that we were alwayes successively from the Apostles Time, I will argue, that the Presbyterians, Independents, and Anabaptists are not Christians, nor is what they profess, to be esteem'd Christianity, because they cannot prove a Regular Succession from the Apostles Times, their Date also being of later years. What will they say then? The Church was fled into the Wilderness; Truth exil'd; God as a stranger in the Earth; yet Truth still the same in it self. Very well, so say we: God was pleas'd to Renew the Right Christian Dispensation to us, and by us according to John's Vision, that the Everlasting Gospel was preacht again, intimating, that their had been a Time wherein it was not preacht. If this be not a New Gospel, because anew or again preacht; neither is that which J. Faldo calls Quakerism a New Dispensation, because it is Preaching anew the Everlasting Gospel to the Sons of Men; which is God's Power inwardly manifested for the Conviction, Conversion, Redemption, and Salvation of the Souls of such as believe in it.

S. 11. And though he particularly seems to Triumph over Isaac Pennington's Distinguishing between the Dispensation of Moses, Christ and his Apostles, and THIS of our Day, as if they had been three several Dispensations, and consequently, if Christ's was not that of Moses, because it swallow'd it up; neither this the Dispensation of Christ, which J. Pennington saith, it swallows up: yet to me it seems a pitiful Catch; and shows he knows not how to take things with that Candor they are writ. J. P. means not a Distinct Administration in Kind, but

but Dispensation of one and the same Light, Life, and Power by Nature, at several Times, and sundry Manners to the World : *Christ* was *before* the Law, *under* the Law, *with* the Prophets, but never so revealed as *in* that Holy Manhood ; will it therefore follow, he was not Antecedent to that Appearance, or He, that appeared then more gloriously, had never shown himself before ? Or because of a Difference in Manifestation, therefore *not* the same HE (through all those several Manifestations) in himself ? Certainly, this Man is very Unjust to J.P. especially, when the Words above quoted, that speak of a Dispensation he experienced a little before God broke forth by us called *Quakers*, could have informed him, that he meant the Divers Breakings forth of God's Light and Truth, in order to the full Discovery and Recovery of Lost Primitive Christianity. So that this present Appearance swallowing up all going before it (had so term'd it, as he doth not, and therefore wrong'd) is no more then *God's Retriving to us the Ancient Gospel, with additional Blessings and Assistan-*ces, giving us the same *Life and Foundation* they had, and what else he pleased by way of Improvement ; which alters not the Nature, no more then a Child in Christ is not that Numerical Creature, but another Distinct Being, when a Man. And if this Account of Things will not satisfie him, he may chuse : I have thus far cleared the Truth, and those who sincerely profess it, and therein my own Conscience both to God, and the World.

CHAP. III.

J. Faldo's Charge. That the Scriptures are not the Word of God, Reasons for it. The Scriptures by him urg'd against us, clear'd, and prov'd to be for us They are the Words of the Word, a Declaration of the great Law, Word, or Commandment, but not that Law, Word, or Commandment.

S. **T**HIS Chapter will concern the Scriptures
I. more directly, in which we hope to prove,
that not We, but our Adversary is mistaken with respect to what he chargeth upon us.

S. 2. He intitles his Chapter thus,
Pag. 18, *That the Quakers Deny the Scriptures.*
19, 20. I was almost astonisht at it, because he pretended to prove all out of our own Books, and none such had ever yet come to my hand, But upon my sober Perusal of the Matter, I found this to be the Upshot, *That the Quakers Deny them to be the Word of God;* therefore they deny them altogether : Whence I take good Heart to show his Ignorance, or great Dishonesty.

S. 3. I will allow to him, without going any farther, that the People called Quakers, do deny the Scriptures to be the Word of God, and therefore shall take for granted what he quotes out of J. N. F. Howgil, J. Parnel, and W. Smith. But that we do consequently Deny the Scriptures, we shall oppose, we hope, to the Death.

S. 4. I

S. 4. I do declare to the whole World, that *We believe the Scriptures to contain a Declaration of the Mind and Will of God*, in and to those Ages, in which they were written, being given forth by the Holy Ghost, moving in the Hearts of holy Men of God; That they ought also to be Believed, Read, and Fulfill'd in our Day, being Useful for Reproof and Instruction, that the Man of God may be perfect; And that they have been, and are Instrumental to great Good upon the Spirits of People, by the secret Power of God, which often strikes, and prestleth home to the very Conscience the weighty Truths declar'd therein; yet *We do Deny them to be the Word of God, ascribing that alone to Christ himself, and that not without Scripture and Reason.*

S. 5. First, It is granted on all hands, that *Christ* is expressly called in Scripture *the Word of God*, but no where, that the *Scriptures* are so styled.

Secondly, That though I should allow it to be a Figurative Expression, and therefore says our Adversary, *Improper*; yet because a Word among Men, conveys the Mind of one unto another, and that Christ is the great *Word of God*, that in all Ages hath convey'd, or spoken the Mind of God unto Mankind (and so the Author of all good Words) he only may by way of Right and *Excellency* be so styl'd of Us.

Thirdly, I shall easily grant to him, that one Word may stand representative of many; and that the Ten Words were not Ten Numerical Words, because each Word contained many: yet, this I will say, that *Word* in Scripture is taken for *Commandment*, and they have an equivalent Signification, as in *Deuteronomy* may be seen. And since that was the Import

Import of the Ten Words, to wit Ten Commandments, each Word has its own Commandment; Therefore it is no more against us to allow those Ten Words, to be more then Ten Words, then Ten Commandments, to have more then Ten Words.

And whatever our *Adversaries* may say, or think of us, We therefore Decline to call the Scriptures the Word of God, because we believe It to be a Title only due to that Living, Quickning Word, by which God vouchsafes to disclose his Mind and Will unto Mankind, Christ the Way to the Father.

S. 6. But sayes our *Adversary* to this Argument, The Word was God, therefore the Scriptures can-
Pag. 27. not be the Word, because they are not

God; Let me tell you, that the Scripture may be the Word, and Christ the Word also; and yet though Christ be the Word of God, the Scriptures the Word may be quite another thing. Certain I am, this is quite another thing then good Doctrine: How can the Scriptures be the Word of God, and Christ the Word of God too? Are there two Distinct Words of God, the one quite another thing from the other? O shameful Arguing! If he had said, Christ is the Word of God, and the Scriptures a Word of God, he would have a little better hit the Mark: But to assert Two General Comprehensive Words of God, sounds Harsh and Inconsistent. I would fain know, in Case we should admit this absurd Assertion, how he would distinguish between these Two General Comprehensive Words? For my part; I think it as good Sense, to call a King's Letters, King; or an Ambassador's Credential's Ambassa-
Pag. 27. dor. O no, says our *Adversary*, you Mistake; Christ

Christ is called a *Light*, a *Rock*, a *Lyon*, will it thence follow, that there are no other *Lights*, *Rocks*, or *Lyons*. I Answer, There is no other *Light*, *Rock* or *Lyon*, than Christ, with respect to That for which He is so call'd; Neither is there any other *Word* than Christ, with respect to that for which he is so styl'd, to wit, *God's Living, Powerful Words*: And this decides the Controversie, and plainly adjudges us the Matter against the utmost Force of our Adversary, to the Contrary; For if he is therefore a *Light*, because he only can, and doth Discover the Unfruitful Works of *Darkness*; a *Rock*, because whoever build on Him, is *Safe*; and a *Lyon* because the *King* of all, whose Utterings are able to Terrifie all Destruction from his Walks, but what he brings upon his *Adversaries*; and therefore there is not another *Light* to enlighten *Man's Soul*, or *Rock* for *Christ's Church* to be built on, neither any other *Lyon* to secure them from the *Devourer*: consequently, because he is the *Living, Spiritual, Powerful Word of God*, there is not another, that's *The Word of God*.

S. 7. But he further says, That the *Word of God* is so express in Scripture, as it must needs be understood not of *Christ*, but the *Scriptures*.

He that regardeth not the Word of the Lord. Exod. 9.
He that feared the Word of the Lord; Stand 19, 20.
Stand thou still a while, that I may shew thee the 1 Sam. 9,
Word of God, the Sword of the Spirit, which 27.
is the Word of God. And the *Cares of the Ephes. 6,*
World — choak the Word, and it becometh 17.
Unfruitful, Mark 4. 19. which, saith he, cannot be un-
derstood of Christ or God, and that a little Skill in the
Original would free us from these Mistakes, and to that
Purpose. To

To which I answer, that the *Word of the Lord* mention'd in *Exodus* and *Samuel* are properly to be understood of the Living, Spiritual *Word of God*, which spoke to the People through those Servants of the Lord; For who Received or Rejected the *Mind of that Word*, express'd in many Words, received the Word, and it had a place in their Hearts; or else rejected it, and it had no place in them: This makes nothing against us in the least. For that Passage in the *Ephesians*, Bezæ whom he quotes, I suppose as embracing his Judgment, has determin'd the Matter; for he has it, the *Spiritual Sword*. Then let us read the Words thus, *The Spiritual Sword is the Word of God*, or, *The Word of God is the Spiritual Sword*: For Christ is as truly a *Sword*, an *Ax*, a *Fire*, which the *Word of God* is call'd, as a *Lyon*, a *Rock*, a *Door*. And for the last Passage out of *Mark*, which seems to carry most of Weight in it for our *Adversary*, it may rightly be understood of that *Truth*, which Christ the *Word* livingly sow's in the *Hearts of Men & Women*, *the Word of Advice, Reproof, Instruction*, and the like: But of the *Scriptures* it cannot be understood, as neither can any of the other places.

G. W.

For first, those two Passages in *Exodus*, and *Samuel* concern only particular Cases, at a time, when not a third part of the *Scriptures* were written, as our *Adversary* will confess. And for that in the *Ephesians*, 'tis manifest that the *Scriptures* are not the *Spiritual Sword*, or *Sword of the Spirit*, which are subject to so many Casualties as they are, therefore not the *Word of God*, whose Edge never blunts; For as is the *Spirit*, such is the *Sword*, and such the *Word*, to wit, *Living, Spiritual, Powerful*,

ful, which the Scriptures of themselves (I think, all will, or should acknowledg) are not. I will not stick to confess also, that a Word of Advice, a Word of Counsel, a Word of Reproof, and a Word of Comfort lodge in the Scripture ; or the Scriptures, with respect to the Times, wherein they were given forth (and now daily, as brought home to the Conscience by the *One Word of God*, who gave them first forth) are Words of Truth, Knowledg, Wisdom, Love, Reproof, Exhortation, Edification, &c. yet never can we be brought to attribute unto the Declaration that Title, which is peculiarly due to Him, whose Declaration it is. A Prince may express his Mind in Words, but those Words are not that Prince ; neither can any one of his Titles, as a Living Prince, be properly given to his said Declaration. Nor have we any other Way to Distinguish between the *Word* and *Words*, *Commandment* and *Commandments*, the *Thing Itself*, and those Expressions by which it doth declare it self; then the *Word of God*, and the *Words of the Word*, which are Words of God, or *Holy Writings* : Holy with respect to the Matter or Truth they treat of.

§. 8. But here *f.* Faldo steps in, and seems to offer an Expedient in this Streight; Says he, *Though you say they are not the Word of God eminently, and I believe so too; for the Scriptures cannot be the Word of God in that Sense wherein Christ is: yet you may call them the Written Word of God, for so we Distinguish them.*

Truly, this seems pretty modest, though here we must part too, unless he will come a little nearer; For neither can the *Word of God* properly be said to be written: The Words by which the Mind or Will of the Word is express, may be recorded, and

and, as such, a True Declaration; but it is as Impossible for the Word of God to be written, as it would be for a Prince, or Senate to be written, or contained in Letters, though their Will and Pleasure may be largely declared by a Writing; because it would be to say, that the Word of God could grow Old, Decay, be Lost, mis-Rendred, Corrupted, Transcribed, Reprinted, Corrected, and be Subjected to Fire, Water, Vermin, &c. which were impossible. So would it be an absolute Derogation from the Dignity peculiarly Due to the Living Word of God, to give that which is its proper Title to any thing beneath its Living, Powerful, Quickning Self. He has a Scripture or two for us; I have written to him the great Things P. 33. of my Law; A sharp Rebuke, says he, to the Objectors against the Written Word of God, but I don't see it for my share. The great Things of the Law, Word, or Commandment, which are required may be written, but that doth not follow, that the Eternal Law, Word or Commandment Requiring, is a written Law, Word or Commandment, but the Contrary; And for Moses Writings, of which Christ spoke, 'tis manifest, they were not call'd the Word of God, but the Word of God himself call'd them Writings.

S. 9. But J. Fallo objects on t'other hand, that he much fearath, the Scriptures will lose of their Authority with People, in case they should not be so acknowledg'd; and at last he falls so down right upon us, that he boldly, but weakly concludes, who Deny the Scriptures to be the Word of God, deny them in every respect: Pag. 37. For who Denies them that Title, denies what 38. 39. they have been generally Known by, Distinguist from, and Lifst up above all other writings, and that

that Appellation, on which is grounded their Authority, and which puts an Awe upon the Consciences of Men. How Weak and Vain this is, I could freely leave to the Reader, without any further Consideration; But that it might not be thought by any therefore Unanswerable, I will say, That to call them the Words of God, and declared Mind and Will of God to Mankind, is no such Diminutive Title, but altogether Worthy of them.

S. 10. If we do Deny to them what has been wrong-
ly Attributed, that no ways Lessens their Authority, but Corrects the Mistake of those who thought of them beyond what they really are; It is a poor Begging of the Question, to say, We Deny them, that which many have Ascrib'd to them. Their Authority is grounded upon the Living Word of God, and who comes to that, Honours the Scripture aright; and who Err from the Holy Conduct of it, their Verbal Praises of the Scripture, are but like the Pharisees Painting the Prophets Sepulchres, whilst they were Persecutors of One greater then the Prophets: And who knows not, how much the Shell hath had ascrib'd unto it the Honour, only due to its Substance, by those Watchmen of the Night, whose Dark Minds could see no farther?

S. 11. And for the Awe they have upon Men; this is my Judgment, and I am not ashame'd of it, that Attributing so much to the Letter of the Scriptures, and Declining that Regard Men ought to have had unto the Holy Living Word of God, that alone creates all things New, and was the Author of, and Rule to those sound Words themselves, hath Rob'd
she

the Living Word of God, of its True and Rightfull Honour, and rendered Mens Hearrs more Formal, and less Awful when they would otherwise have been; So that the only Way for People to come to a True Sight of, Sincere Respect for, and Grounded Belief in the Holy Scriptures, is, to be turned to the Voice of the Living, Powerful Word of God, from whom they came, which is nigh unto every one, to Direct, and Order, and Discipline so, and in that Way of Holiness, they testify of, and which Leads to Eternal Happiness.

CHAP. IV.

His Charge, What he quotes proves it not. Revelation, Infallibility, and Inspiration consider'd. The Priest prov'd Uncertain of his own Faith. Our Friends debase not the Scripture, but Lift them up. His Objection about our Books-Titles answer'd. The Use of Scripture asserted. The Light vindicated from Insufficiency. Something of the True Rule,

Pag. 40. S. H Is Fourth and next Chapter to be
41. examined, endeavours to prove,
*That we Equal our Writings and Sayings to
the Scriptures, and preferr them before the Scriptures.*

In this Undertaking, he must either prove, what he asserts, from our own Writings expressly, or consequentially. To run through every Quotation he makes, would be as Tedious, as Impertinent; But a few of what make most to his Purpose, I will faithfully observe with his Inferences.

§. 2. He begins with a Book, Intituled, *Love to the Lost*; (and so will I) *The Things following which I have declared of, are not the Things of Man, nor by Man did I receive them, but by the Revelation of Jesus Christ*: W. Dewsberry thus, *The Word of the Lord to his Beloved City, through your Brother and Companion in the Tribulation and Kingdom of Patience in the Lord Jesus Christ*.

Now what to say here in their Defence, when he lays nothing to their Charge, but what hath been generally prest, I know not; Certain it is, that *No Man knows the Father but the Son, and Him to whom the Son REVEALS him*. *The Inspiration of the Almighty giveth Understanding*; and, *No Man can know the Things of God but by the Spirit of God*. Well may we conclude then, that *J. Faldo knows God no better then I do Terra Incognita*; for he denies all Knowledge of him by any Internal Discoveries: What he knows, is by Man, and from Man.

What Offence, or Undervalue, I would fain know, can it be to the Scriptures, that Men should know God that only Way, by which they testifie, God can be known of Men? Or, Why should he be Angry at his Author, for Confessing to have known God that very Way, by which the Scriptures declare him only to be known? But indeed, it happens ill to the Priest, for all this is to prove too, that *We deny the Scriptures, though hereby we fulfil them*.

§. 3. For W. D's Words, they are also firm; for God promised the Repouring out of his Spirit, and the Repreaching of his Everlasting Gospel: And

since the Question is not, whether we have it ; but, whether it be an Invalidating the Scriptures, for any, under the plentiful Pourings out of the Spirit, and Power of God, to say, *This is the Word of the Lord* ; I say, it is firm, that so Saying may therefore be in the Latter as well as Former Dayes allowable, and no Detraction at all from the Scriptures : And for the Conclusion of his Epistle, it is what every good Christian Man can say. What Folly, what Impudence is it in *J. Faldo*, to make that an Equaling our Writings to Scripture, or Preferring them before it, which both his own Tribe (I am able to make appear) hath frequently us'd, though by Themselves Irreprovable? And which indeed is the Condition of every good Christian-Man, namely to be a Brother, and Companion to the Children and Family of God, in the Tribulation and Kingdom of Patience in the Lord Jesus. Well ! If this Man's manifest Weakness make not for our Cause, I should very greatly strange.

S. 4. And therefore says he, Pennington prays seriously. *My Upright Desire to the Lord for you is — That he would strip you of your Knowledge of the Scriptures, according to the Flesh ; By Flesh, says he, their Sense is, the Use of our Understandings (though Sanctified) as will appear in the Key, &c.*

But this Expression serves for a Notable Key to open his Ignorance and Dishonesty. His Ignorance is evident in Reputing it a Slight of the Scriptures, to desire that Men might be stript of their Fleshly Knowledge of them. I do affirm it to be both Seasonable and Serious ; and did not *J. Faldo* stand upon a tottering Basis, he would not so declaim against us for Underrunning it. But let all behold his Dishonesty, to say,

say, that we desire to be Script of the Knowledge of the Scriptures after our Sanctified Understandings ; making a Sanctified Understanding, and that Flesh which can never inherit the Kingdom of God, to wit, the Carnal, Dead, Dark, Unregenerated Understanding to be all one. O Disingenuous Man ! Art thou fit to be a Gospel Minister, who hast not learnt to do as thou wouldst be done by ? I leave it with the Conscience of the Reader, how Justly or Unjustly thou hast dealt with us in this Matter, and what all or any of it concerns the Scriptures ; For if Men will not understand them as they are, is it the Fault of the Scriptures ? No surely ; shall then Isaac Pennington's Desire, that their wrong Knowledg of those weighty and Holy Writings, be interpreted a Dis-Respect to them, and a preferring our own Writings before them, which so heartily seeks their Right Knowledge of them ? If this be the Way to prove Quakerism no Christianity , we need not much fear the Issue of his Attempt.

§. 5. But he proceeds to prove our Equaling of the Scriptures two Wayes. pag. 41,
First, from our pretending to Infallibility. 42.

Secondly, our Plea for the Necessity of Inspiration. He quotes G. Whitehead's Letter to him, Whether Infallibility be attainable by any in these dayes ? which we affirm, is to true Believers ; which if thou denyft, we question thy Call. Of Inspiration he cites J. Story's short Discovery thus, Therefore may I say, much more, it is not in the Power of that little Book, either to throw down Self-Will in any, in whom it is not yet subdued, or to exalt the Truth in general, because it is only Queries gather'd by the Author from the Letter of the Scriptures without, and no Mes-

sage of Heavenly Propheſie, Doctrine or Exhortation received by the Author from the Lord through the Divine Inspiration of his Light and Spirit within; Therefore I say, It is a very Vain and Idolatrous Exhortation. To all which sober Matter I have no other Answer from him, then that the *Quakers* Writings are full to this Purpose. Indeed I am glad of it, or we had little Reason to Suffer what we do for our Descent from the Carnal Professors of Religion in the World: But I have this to say to him; He that doth not Infallibly know what he knows of God or Religion, *knows nothing certainly, which concerns either.* Now if Men cannot attain to any such Certainty, Farewell all Religion; For, *That a Man should affirm, and not know whereof;* That he should profess God and Religion, yet be uncertain of both: But that *J. Faldo* should Preach of both, *and profess himself Errable in all such Doctrine;* Who ought to believe him? Why spends he his Breath at a Venture? Rather let him Eat, Drink, for to Morrow he shall Dye; for Death is certain. This is your *Independent, Fallible, Errable, Uncertain J. Faldo, Preacher to a People at Barnet, and, God knows, a Lamentable one too.* What Reason have any to Believe him against Us, who is Uncertain of the Truth of what he says against us, by his own Principle?

S. 6. For Inspiration the Scriptures are not more express in any one thing. No man can know the things of God by the bare Spirit of a Man: But, the Spirit of a Man, or a Man distinctly considered from the Inspiration of the Almighty, can read Scripture, and form Queries, and call them Christian too; yet, who will dare affirm that *Man's Queries to be Christian?*

Christian? Can they beat down Self-Will? They may talk of it, or exalt the *Living Truth*, that came not from it. This is the Scope of J. Story's Answer to the Questioner; For, what is this but Stealing the *Prophets* and *Apostles* Words, when they are made Use of out of that *Sense* in which they were given forth, and to an other *End*, then that for which they were given forth, which proves to us, that the Sense, and not the Words, shows the End of their being so given forth. The *Scriptures* are a Sealed Book to all, but those who know them by the same Hand, which Originally gave them. So that however *Common* they may be in the World, they are *Strangers* to them that understand them not: And though *Old*, respecting the Time, when they were revealed to the Saints, yet *New* to every Age; so that we assert not a Revelation of New Things, but renewed Revelation of those Things God made former Ages Witnesses of: otherwise Men are no more benefited by them; And to be benefited, they must be made ours by the Spirit, which made them the Holy Ancients.

§. 7. In short, No Man can understand Spiritual Things, but the Spiritually Discerning; None can so be without the Inspiration of the Almighty, or Spirit of God. This is Scripture. Now the Author of those Queries, and J. Faldo also Denying Inspiration, *they consequently deny themselves to be Spiritually Discerning*; and for Men not Spiritual, to Judge of Religious and Spiritual Matters, much less to Write of them, and bid their Writings go, and throw down Self-Will, and exalt the Truth, is Vain and Idolatrous; For, the *Scriptures* themselves, consider'd merely as such, are unable, much less Writings

founded on the Authority of *Self Will*; for it is the alone Priviledge of God's Power and Spirit, and no Writing whatever, distinct from it, can perform that Great and Mighty Work in Man.

§. 8. And, for *Equaling our Writings* with the *Scriptures*, because we assert *Inspiration*, and that what we have received, and do declare of the Things of God, is from the Revelation of his Spirit in our Hearts, it is a Foolish Inference; *Truth* was and is *Truth* all the World over, and there was and is but *One Way* to come to it in all Ages, I mean *Inspirati-*
on. The *Scriptures* are True, and our *Writings* are True; but will it therefore follow, that we bring them upon a Vie? Is this your Disputant? But to determine this Case, He should first have prov'd if he could, what *Power* God gave to the Ancients, and what to Us. How much of his *Spirit* to those Ages, and what to This; or else he loseth himself. If he can Experimentally tell, what were their Discoveries and Experiences, and what are Ours, he would be a Proper Judge: But to think to run us down by Exalting them, or to lessen what we are, by Increasing their Praise, is an old *Artifice* of the Devil; and Sober Men will be more True to Themselves, and Just to the Matter, then so to censure us. *Cannot one Man be another Man's Brother, and not the Elder Bro-*
ther? Doth it follow, that because God has made what we know our own, by his Holy Inspirations and Operations, that therefore we put our selves upon the Comparison with the Ancients? If true Christians fill up, or add to Christ's Sufferings, yet behind, why should their *Writings* be shuffled out of all Relation to the *Scriptures*? There may be a Relation, where
there

there is not an Equality, much less a Preference, and that we do assert against all Opposers.

S. 9. But now let us see what he says of our setting the Scriptures beneath our own Writings; Pag. 5. and I will take his own Way to do it.

*The Characters of the
Scriptures, given by the
Quakers, as says J. Faldo.*

*Characters of their own
Teachers Writings, and
Sayings, given by them.*

*Feeding Death with Death.
The Letter which Killeth.
[Declar. from the Minist.
of the Word, p. 7.]*

*The Voice of the Son of
God was utter'd forth by him,
by which the Dead was rais'd
[F.H. Life of E.B. p. 20.]*

*Seeking the Living among
the Dead [J. Parn. Shield]*

*His Words Ministered
Grace to the Hearers [Fox
jun. Life E.B.] A Mistake,
for he dy'd before E. B.*

Reconciliation: Death is a State without the Living Experimental Knowledg of God, and his Work in the Heart; And that State will talk of the Fame of Wisdom, as saith the Scripture, and that from the Scripture, that is, from, or in the words of Scripture, being Ignorant of the true Sense of the Scripture, thinking there to have Life; which Literal Knowledg it feeds upon, and contents it self with, where Nations have lain Apostatized from the Life of God, and Power of Godliness. *The Letter Killeth*, that is, the Literal Knowledge (or rather their Imaginations from the Letter, not being Divinely Inspir'd, so as to understand it) by which Men buoy and lift up themselves as Christians in the World,

World, and yet are Strangers to the inward sensible Work of God : And it does Kill the Soul, with respect to that true Life the Spirit and Power of God begets in all right Christians, through whom the Voice of the Son of God has, does, and will utter it self to the Ends of the Earth, for the Raising the Dead in Trespasses and Sins, as that worthy Servant of God did, which is now with his Lord. This dis-reputes not the Scriptures, but those who make a wrong Use of them ; nor is there any Comparison betwixt Reading what God's Spirit requires, & immediate Hearing his Voice, and being sensible of his present living Touches upon the Soul : Writings are but holy Things at second hand ; a Living Ministry is the very Life, Power and Spirit present, and more immediate. In short, the Testimony of F. H. we prefer not before the Testimony *Luke* gives of holy Stephen. We prefer the Scriptures before all Writings, but before God's immediate Power we dare not do.

Paper, Ink, and Writing | *A Shield of the Truth,*
the same, pag. 7. [Title J. P's Book.]

Reconcil. What's this to the purpose ? We say that the *Scriptures*, or the Writings, not the Things written of (mark that) are Paper, Ink and Writing, which was spoken abstractively, and upon a Comparison of them with the Word of God (that was with God, and was, and is God over all, blessed for ever) Doth any Man think, that we believe greater things of *J. Parnel's Book*? By no means. He call'd not his Book, consisting of so much Writing, Ink, and Paper, a *Shield of Truth*; but that of which it treated, was the *Truth*, and with respect to the Controversial part of it, as it was writ in Defence of the Truth, it might

might be tearm'd a *Shield*; in which sense the *Scriptures* by him urged, have the upper-hand of his *Writing*, by whose greater Authority with Men, he abets and maintains the Doctrine contended for.

Show you (I suppose the Light) your own Faces, which the Scriptures cannot do [Scorned Quak. accounts, p. 20.]

A Spiritual Glass opened [Smith's Cat. &c. & Morn. Watch.]

Reconcil. This can be no way hard to reconcile; For, when we say, the *Scriptures* cannot show Men at all Times, and in all States, their Conditions, but the Secret In-shining Light of God alone, we are not so unworthy as to intend, that any Book of ours can; No, but with respect to that *Principle* which it directs to, and is able to tell a man All that ever he did, *The only Spiritual Glass*, and which the best of Writings fall short of.

Precepts and Traditions of Men [Morn. Watch, p. 18.]

Truth's Principles [Title of Crook's Book.]

Reconcil. It is deny'd that ever any such Words were ever spoken, or written of the holy *Scriptures*, as *Precepts and Traditions of Men*; for they contain the holy *Precepts and Traditions of the Word of God*, who is God himself; it is base and unworthy, thus to mince and mis represent our *Writings*. For *Truth's Principles*, it signifies no more, then the Declaration of what we believe, as the very beginning of the *Book* expressly proves.

That

*That Light is in the
Scriptures, prove that ; or
tell me what one Scripture
hath Light in it [Lip of
Truth, p. 7.]*

*Light risen out of Dark-
ness. Title of Farns-
worth's Book.*

Reconcil. There is not Light in the Scriptures, that is, there is not Living, Spiritual, Essential Light in the Scriptures, or by way of Excellency; but a descriptive and declarative Light they carry with them of the true Light, the Author of those excellent Things therein mention'd; In which Sense alone do we understand Richard Farnsworth's Title. God having caused his Light to spring out of Darkness, and he being then the Witness of it, testified to the Truth thereof, by a Declaration to the World of what he knew in the Matter. He did not say, That Book was that Light; for so it had never been before him that writ it, and the Writings of it; and what Casualties the Book was, or is liable to, would fall upon the Light, though he bears Record to an Everlasting Spiritual Light, that shines Within, where his Book cannot be. But rather, that he knew and witnessed the Visitation of the Day-spring of God's Eternal Light of Life to the World, he writ his Book to give Notice thereof, calling it by that Name, because his Subject treated on, doth manifestly import so much; not that the Book was that Holy and Eternal Light.

S: 10. Let it suffice to all impartial People, that we only desire to make a Difference betwixt the Writings, and the Thing written of; and to the Eternal Overthrow of our Adversaries (not wholly without their own Help) since they think, the Titles we give our Books (very Glorious in themselves)

most

most unworthy of them, but proper to the Scriptures, whom they say, we slight. Let it be consider'd that not one of those Books is destitute of Scripture; but is either generally in a Scripture Style, or particularly defended by plenty of express Scriptures cited; therefore of Necessity, they, the Scriptures, must also partake with them in Common of those famous Titles: And thus far have they the Preference, that they are quoted on purpose, to give the Truth we write of, greater Credit; what is that greater Credit, but to be exactly agreeable with themselves; so that our Adversaries Argument amounts to thus much; They therefore prefer their own Writings before the Scriptures, because they in all their Writings earnestly endeavour by numerous Quotations to prove, what they write, to be according to the Scriptures. Behold Reader, how at one Blow we fall! The whole Chapter of this Fallible, Errable, Uncertain, Busie Priest, with respect to his Charge of our preferring our own Writings before the Scriptures.

§. II. But there remain two Things to be considered before we close this Chapter. First, his untrue Inferences; Secondly, his base Comparison of us with the Papists, with Design, to render us Odious to all that abominate their Idolatry.

First, That the Scriptures both are, and ever were Superfluous; for, the Light within (as they pretend) was always fitted to Inspire every Man and Woman in the same Manner, and to all Intents and Purposes, as they were inspired, and written.

Which, how just and true it is, we do reserve the Examination of it to God's Witness in the Conscience of the Reader. Only, this much I will say; that

that though all Ability was, and is in Him, whom we declare to be the Light of all Mankind, to Reveal the whole Mind of God, yet, in as much as very few in all Ages were so resigned up to the Holy Conduct of it, as they ought to have been, the Lord hath put it into the Hearts of Many, to stir up the Negligent and Sloathful, by a Reminding them with that Counsel, in outward Writings or other Verbal Testimonies, which they had long slighted in themselves, that it might Instrumentally work upon them unsign'd Repentance and Conversion to God. Therefore went God's Messengers forth, Line upon Line, and Precept upon Precept; here a little, and there a little; But this I affirm, and that in the Name of the Lord, against the uttermost Strength of this Busie Priest, that, had those Prodigals in all Ages lived up to that Measure of Divine Light (the Talent God gave to every Individual) there had not been any such need for those Messages: Wherefore the Occasion of them was not for want of any sufficient Gift from God, but because of their own Rebellion. Nay, they were the *Testimonies of the very Light of Christ* (in the Prophets and Apostles, who were Heirs and Children of Light) which they gave forth at divers Times in their several Ages, as God pleased to move upon their Spirits with respect to Mankind; so that still it was the Light within, which reprov'd and exhorted. But, suppose that the World had not been so Rebellious, neither will it follow, but that a slow Improvement of the Heavenly Gift, might have occasioned many Divine Exhortations; yea, the Exercises of Mens Spirits, as Davids for Instance, in reference to the Spiritual Travel, might for the Benefit of others have been written.

Let

Let us suppose the highest State of Deliverance, and Praise, Men are capable of arriving at in this World; yet Epistles of divine Love, Experience, heavenly Praises, &c. might have been transmitted from Church to Church, as of the Flock and Family of God. Therefore I utterly deny, that the Perfection of the Light's Teachings makes the Scriptures superfluous, much less the general best Attainments that have been, and now are in the World.

§. 12. But that any Man, so conceited of his Abilities, as *J. Faldo*, should so basely mistake Reason, and abuse his Reader, as to infer from the Ability of the Light in It self, whether obey'd, or not obey'd, the Uselessness of the Scriptures, or Testimonies of holy Men to the World, is Ground for just Censure and severe Rebuke; for it were to say, that because a Master is of himself able enough, therefore all Books are superfluous. The Scripture don't argue the Insufficiency of the Light, since so, the Instrument would rise against its Principal; but the Insufficiency of the Creature, in which condition Line upon Line, and Precept upon Precept may, by the Light within good Men, be given forth to invite and encourage Man to yield Obedience to the Conviction of the Light within every such Rebellious Person; in which the Love of God is marvelously expressed, who by his holy Light within, and its Testimonies without, endeavours the Conviction and Reformation of the Children of Men.

§. 13. But hear him in his second and last Inference; upon the same Ground, the Tenets and Assertions of

of all the Heathens are to be received as of equal Authority with the Scriptures ; for they resulted from their Light Within, improved much more orderly and to Purpose then the Quakers do theirs. *Tea*, the bitter Scoffs of Lucian, and Julian the Apostle must be admitted into the same Orders, for if it be admitted, they did not Vilifie and Scorn and Deride the Scripture and Christianity, according to the Dictates of their Consciences ; it cannot be denied, that they therein acted from the Power within, which whether it were the Power of Darkness or not, the Quakers having no Rule to judge it by, but their own Sentiments, it is left by them undetermined ; And I know not hardly any Worse they said of Jesus of Nazareth, the Scripture, and Christianity , then the Quakers have done under other Names.

This Passage Impertinent enough to the purpose, and as Black as Hell it self in Malice against that despised Remnant of People Called *Quakers* , by God's Assistance, I will effectually answer, to the shame of this ungodly Slanderer.

The *Gentiles* Light was one in Nature with that, which the *Evangelist* saith, *inlightneth all Men* (a Text, whose Plainness & Expressness yields that Advantage to us, against the utmost Force of all our *Adversaries*, which they are Angry at, but can never Invalid) I say, one in Nature with that Divine Being ; and as such, transcending all Writings whatever : yet that the *Gentiles* had that Light in a more excellent Degree, then that in which the *Prophets* and *Apostles* enjoyed it, whence came those excellent Writings, I utterly deny, and that in the Name of all true *Quakers*, I say again, that, though the least measure of Pure Light it self, is to be preferred before all the Writings in the World, *as meer Writings* ; yet that it

it may not be comparable to that Degree and further Discovery of Light, which was witnessed by those who gave forth those Writings, I grant : so that to bring the Sayings and the Assertions of the *Heathens* upon an Equality with the Writings of the holy *Prophets* and *Apostles*, we dare not assent to; but vehemently oppose any such Inference made to be the Product of our Belief. For, though as I said before, any measure of *Light it self* is beyond the most excellent *meir Writings* of a far greater ; yet the Writings or Sayings given forth by that lesser Appearance, are not to be brought into Comparison with those of a greater Discovery, *no more then the Degrees of Discovery, or Manifestation of the Light it self.* This the Apostle *Paul* practised ; who, notwithstanding that he rightly knew that Administration to supercede, and transcend what went before, stuck not to remind the *Heathens* of their own *Authors*, as *Ariatus, Menander, &c.* by an apt Application of them to this Purpose, in Defence of his Doctrine. And if Those who became a Law unto themselves, Doing the things contained in the Law, were to be preferred before the Circumcision, who kept not the Law, and that, who lived without Law outward — yet according to Law inward, should be judged by Law inward, which was substantially the same (as testifies the Apostle) with what was required by the Law outward ; Then their Law within Substantially consider'd, did not fall short of that Law without, nor they who kept it of the Circumcision themselves ; which most clearly overturns that Ignorant or Malicious Civil, to wit, that the Quakers have no Mean by which to judge of the Ground of Wrong and Right Actions ; For if the Scriptures be that only Judge, then there could have been

been no Knowledg of right or wrong Actions, Spirits or Powers, before they were given forth : which because the *Patriarchs* and *Gentiles* had an evident Sight and true Sence of, by that Internal Law of Light in the Heart and Conscience, without Scripture, it follows, that the *Quakers* owning the same Light, and that, in a more eminent Discovery, can not be guilty of such an Ignorance.

S. 14. But a little further to inspect his Argument : If the having no Outward Rule was to be without all Rule, whereby to Try a Right from a Wrong Power ; I would gladly know, how the Prophets themselves were assured of the Truth of their Motions, being without any outward Touch-Stone ; and by what means the *Apostles* knew, that the Spirit or Power which acted them to reject and decry the whole Service of the *Jews*, which God had so peculiarly Instituted (Circumcision for Instance, that was given for a Sign FOREVER) was the right Spirit or Power ? I ask, Was it the *Scripture* without, or the Son of God, otherwise called the Light or Word of God revealed in them ? But I will yet proceed ; Suppose any Man who is call'd an *Independent*, and owns the *Scripture* to be that which *J. Faldo* reputes them, should pretend a Vision of very strange and unwonted Things, should imitate a Trance, & personate some extraordinary Inspired Person , by what place of *Scripture* would *J. Faldo* assure himself or others, of the Sincerity or Imposture of such a Person ? his Rationals being otherwise Sound ; his Life Sober, and his Pretences no way anti-*Scriptural* ? O Weak Man ! Is thy Religion without a secret Light, Life, Power, Virtue, Sight or Relief of the Root and Ground of

of things ; or rather doest thou conclude, that all Mankind, however Christian, are left *Destitute of my Inward Power to Try or Discern Spirits*, because it is thine own State of Darkness ? I affirm to thee and all the World, that in this Case, no outward Mean whatsoever decides the Matter, or clears the Doubt ; only the invisible Light, Power or Spirit of God : Yea, and that in far less Cases too. In which sense chiefly, it is the Dispensation of the Gospel, so call'd, and justly preferr'd before all other.

And this I leave with him ; that nothing can judge of the Root and Ground of Evil, but the Root and Ground of Good. The Works of Evil, the Scriptures tel us, are abominable ; But the Question is, *How do I know, what they declare to be Evil, & so? what works the Conviction in me? and where an Evil Spirit brings it self not forth into those Works, what shall discern him, except it be the Good Spirit?* It is the Power of God within, that crusheth the Power of the Devil within. The Scriptures without, Reprove his Works without ; But since the things contained in the Scriptures were such in themselves, and true, and experienc'd before they were written : will it not follow, that the inward Power was both a sufficient Judge, and their Author too ; and consequently Greater.

§. 15. But above all, the Impudence of his Wick-edness ; both to charge the Impiety of Julian and Lucian upon the Light within, by placing them in the same Order with the best of Heathens, and Quakers, walking up to the Light within ; and to affirm, for all that the Quakers have to judge to the contrary, they acted by a Divine Power ; *Ranking the Quakers*

kers Faith in Christ, upon an Equality in Evil, with their horrid Blasphemies. The Top of all Uncharitableness, & a very Lye; for this is to say, That the best & worst of Heathens were all alike : that they wanting Scriptures, could not rightly discern the Difference between the Bad and Good ; that those who live up to that Light (as he cannot deny the Quakers to do in a great measure) are but in Julian the Apostate, and scoffing Lucians Ranck ; In short, that the Quakers Believing in one God ; that he has Enlightned all Men ; that he has Striven by his Light and Spirit in the Consciences of Men through all Ages, and by it, in the Hearts and Mouths of his Prophets ; and above all, by that blessed Appearance of Christ Jesus, who Tabernacld among Men in that Body prepared for that purpose ; whitherin preach't the heavenly Kingdom within ; worked Miracles, laid down his Life for the World ; rose again, and ascended to the Father ; leading Captivity captive, and gave Gifts for Men ; that who believes in him, and takes up his Cross, shall be his Disciple, and persevering, have Everlasting Life : That the Quakers Faith, (I say) in this Solemn & Conscientious Manner, upon which they place the Eternal Happiness of their Souls, should scarcely be a Jot better, then the APOSTACY OF JULIAN, AND THE IMPURITY OF LUCIAN ; AND BUT ONLY SERVE, TO RENDER US AS GREAT DESPISERS AND CONTEMNERS OF CHRIST AND ALL HIS RELIGION, AS THEY WERE. O strange Comparison ! Well, they tell us of a Book coming out of our Hard Sayings to our Opposers ; But match this, impartial Reader ! But however the Devil blinds and hardens this *J. Faldo* ; sure I am, the Devil

Devil himself knows better. What shall I say? Truly nothing more; but leave it with the Righteous God of Heaven and Earth, to plead our Cause in the Hearts of all People, and avenge himself upon his Adversaries, to whom Vengeance belongs.

§. 16. For his Comparison of us with the Papists, we little heed it. He tells the World, the Papists own Revelation (which he proves at large) and the Quakers hold Revelation also; Therefore the Quakers are Papists, or very near them, as his Story, indeed an arrant Lye (either in him or the Papist) will inform us; where he says, that a Papist p. 35. upon being ask't, which of all Sects in England approach't them most? replied, the Quakers. How near we are to the Papists, in Faith, Worship, and Discipline, shall be left to them, that know, and have seen more then this conceited Priest. But, *Argumentum ad hominem*. Thus, The Papists own a God, a Trinity of Persons &c. and J. Faldo owns a God, and a Trinity of Persons also; therefore J. Faldo is a Papist, or very near a Kin to one. Would this be just? If not, neither is his Conclusion of Force against us. What is Truth, is not discommendable, where ever, and by whatsoever held. It is high Weakness to exclaim against true Christians for holding any Truth in common with the very Turks; and much more Condemnable to conclude them Turks. But we must be run down, if they can, and therefore no matter what ugly Skin they cast over us, so the Dogs will but fasten. The Lord God plead our Cause on Earth.

CHAP. V.

The Charge Stated, not Proved. The Scriptures not the most Excellent nor only General Rule. God may speak by Instruments. The Instruments not the Rule, but that which useth them. That the Scriptures being Obligatory, does not conclude it the General Rule under the Gospel. The Disingenuity of our Adversary, in citing the Apostle's words, Reprehended. The Scriptures no Judge in that sense wherein they are not the General Rule. The Scriptures confess to.

S. H Is Fifth Chapter designs to Prove, That we
I. Deny the Scriptures to be a Rule of Faith,
p. 65, 66, and Judge of Controversies; And that he
may sufficiently prejudice his Reader against us, and our most Holy Faith, He not only tells him, that to deny them to be the Word of God, is a good Reason, why he should conclude us to deny them to be a Rule (though at the same time, it manifestly shows, that we would acknowledge them to be such, were they the Word of God, and that therefore the Word of God is our Rule) but he suggests, that we believe a Conformity to their Guidance, cannot render a prophanie Man less prophanie: To prove this, he quotes James Parnel, thus, " And he also
" that faith, The Letter is the Rule and Guide of
" the People of God, is without, feeding upon the
" Husks, and is ignorant of the true Light, which
" was before the Letter was: *Shield of Truth*, p. 10.
William Smith thus, " And if thou lookest upon
" the

"the Scripture, to be for a Rule, and for Trying,
"thou givest that unto them, which is due unto
"Christ: for He is the Rule, and leads his People;
"and he alone searches the Hearts, and tryes the
"Reins, and not the Scripture. Again, But if you
will see a Mouth full of Blasphemies against the Authority
of the Scripture; read with Horror and Amazement,
the following words: "God is at Liberty to speak to
his People by them, if he please, and where
they are given by Inspiration, he doth so; but says
"J. Faldo, the Sting is behind, and in the Tayl of this
non-such Sentence: and so he is at liberty to speak
by any other created thing, as to Balaam by his
Ass. Nayl. Light of Christ, &c. p. 19.

In Answer to all which, he says just nothing; but thinks, it is enough to have cited these Passages and seems to triumph as reasonably as the Man which dreamt he did eat, but awaketh anhungry, delighted himself in his sleeping Feast. Let us rouse him out of this Lethargy of Ignorance and Conceit.

S. 2. I shall freely confess, that for the same Reasons, that we deny the Scriptures to be the Word of God, we cannot own them as the General Rule of Faith. But also, as we acknowledge them to be the Words of the holy, living and powerful Word of God; so that they express and declare unto us many holy Rules for Godliness; and I declare in the Name of all the Right-born Quakers in the World, that we utterly reject all such, as Deny the Scriptures to be profitable for Reprehension, Instruction, Exhortation and Eäification. How vain then is this
Man's

Man's Impeachment of us, as Persons void of all true
Respect for them?

S. 3. In short; as the Scriptures are not the Word of God, but a Declaration of the Word of God; so the Scriptures are not the general Rule, but a Declaration of the true general Rule; which I prove thus.

That which always was, and is a more general Rule than the Scriptures, must needs be, and is most properly T H E general Rule, and not the Scriptures; but that was, and is the Light of God in the Hearts of Men; Consequently not the Scriptures, but the Light was, & is most properly *The general Rule*. The middle Proposition only to be excepted against is clear, in that before the Scriptures were writ, and since, where they have not been known, Men have been & are Convinced, Reprov'd, Inclined, Taught, Order'd and Ruled by the inward Appearance of God's Light in the Conscience. And among those who are called Christians, let them be just to God and their own Souls, and they must confess, that there is something very near them, when the Scriptures are quite remote, both from their Persons, and their Thoughts, which upon any Miscarriage is as a swift Witness, to smite: and upon the approach of Temptation is as quick to warn, and diswade the Mind from falling into the Foulness of it. Is not this then more Living, Immediate and General, that neither Sea nor Land, Day nor Night, nor any condition, but a Seared Conscience, can exempt People, or deliver them from the secret living and sensible Touches of this holy Witness, whether they be to Counsel, Justifie or Condemn? This searcheth the Heart, this tryeth the Reins;

Reins : of which *David* said, *It had made him Wiser than his Teachers*, who read and expounded the outward Law unto him.

§. 4. And indeed, it is unworthy of the Excellency of the Administration of Life it self, more glorious then that of Condemnation, the State of the Law, that an outward Book, though declaratory of never so much good, and not the Good it self should be the sole general Rule of such as are under it. What is it, but to subject the Spirituallity of the Gospel to the Letter of the Law ? And thus much worse, that then it self they had either the daily Living Voice of God, or a Law engraven on Stone, whilst the Scriptures, which they call the present Gospel Rule, are but in Paper. But can any true Christian think, that God is so wanting to his Promise, who promised to *Write a Law in the Hearts of his People*, as to bound them by meer *Literal Prescripts* ? No surely ; but much rather, that the Law of the Spirit of Life in Christ Jesus, which he promised to write in the Hearts of Men and Women, should be the Rule of this Admihistration, which is a *Living Pow-erfull Rule*, present upon all Occasions, and in all straights, and ready to assist with Counsel, Wisdom, and Knowledge, all who act agreeably to the Mind of God, who will reward every Man according to his Works. So that *J. Parnel*, and *W. S.* their Expressions are clear'd. For *J. N.*'s, the last of the three, it was not written in Derision of Scripture, as is unworthily suggested; but to prove, that God is not limited to Instruments. God, whose holy Spirit is the living substantial Rule, may appear after divers Manners, either by bringing into the

the very Conscience the Truth of some weighty Passage in the Scripture, or by a Ministry, or any other Way ; yea, by *Balaams Ass to Balaam*, and that without Blasphemy or Prophaneness ; For by whom, or what may not the Almighty direct the Sons of Men ? still it was not so mean a Creature as an Ass (which God spoke by, to aggravate the Stupidity of *Balaam*, and greater the Miracle) No ; Nor the Apostles themselves, much less their Writings ; but the Word of the Lord, that was as a Fire to the Workers of Iniquity, and Sanctification, and Reconciliation to them that believe it. That was the True Rule ; wherefore said the Prophet., Hear the Word of the Lord. What Word ? that, nigh in the Heart, which Moses and Paul preach'd. Still the outward Instrument is not the Rule ; the Prophet is not the Rule , the Apostle is not the Rule, much less are their Writings, being they are but all external Instruments : And this I will abide by against all the Insults of our Enemies by God's Assistance, that both they are but such Instruments ; and that such Instruments are not the Gospel-Rule, but that Light, Life, Power or Spirit, which useth them ; and who attributes that Honour to the Instrument, which is due to the chief Mover in it, or by it, commits down-right Idolatry ; Therefore what is flung upon the Quakers by their Adversaries, is more justly chargeable upon their Adversaries. But we cannot help it, if that People will not work through the Outward to the Inward ; the Writings or Persons, to the Light, Life and Power that employ them for any Use or Service in the World ! Nor shall we ever be condemned of God, that we therefore decline to attribute those Titles to the Scriptures (otherwise worthy

worthy above all Books) which are only due to that which gave them forth ; especially, since what we believe in the Matter, is with an holy Fear and Reverence towards our God, and Good-Will towards all Men.

§. 5. But he Objects, (1) That what
is therein affirmed by the Lord, we ought to p. 68, 59,
believe ; proved from Christ's Words, O Fools, and
sow of Heart, to believe all that the Prophets have spoken !
Luk. 24, 25. (2) That what is thereby commanded
(not being repeal'd by the coming of Christ) it is our Duty
to obey, Deut. 5. 34. (3) That the holy Scriptures do
in their kind determine or discover to us, whether we be-
lieve and walk, [or practice aright or not], proved hence ;
All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruc-
tion in Righteousness, that the Man of God may be Per-
fect, throughly furnished unto all good Works ; and here-
in [all things which are written in the Law and the
Prophets] do I excercise myself to have a Conscience void
of Offence. 2 Tim. 3. 16. 17. Acts 24. 16.

To all which I say, we do with him acknowledge, that, whatever the Lord hath by his Prophets and Apo-
stles, who writ the Scripture, affirmed, and required
(taking in his Exception about Christ's Coming) it
is our Duty both to Believe and Obey ; so that there
is no Difficulty in that Matter. For the last Passage,
there is some sober Scruple in our Minds about it ;
For there are manifest Contests in the World, both
about *Faith* and *Practice*. They result not from the
Scriptures, I grant : but that they proceed from
Mens wrong Apprehensions of *Scripture* in a great
Measure, that I affirm ; and I know no Man so stupid
as

as to deny. Now, I would fain know, which way those wrong Apprehensions are to be rectified : He says, by Scripture : I say, Not; for the Key is wanting. What is that Key may some say ? *The Spirit of Truth, who gave them forth :* Who can explain any Man's Mind so well as Himself, in a Matter, wherein he is not rightly understood ; or it is hard to understand Him ? And if none but what is indued with Reason, is capable of understanding a Rational Proposition ; Neither can any Man whatever understand spiritual Propositions, or Propositions about spiritual Matters in the *Scriptures, but by the Illumination of the Holy Spirit in some Degree or other.* This is so clear, that the Sun is not more obvious at Noon-day in a clear Sky, then this must be to all Discerning Minds ; so that the *Scriptures*, though professedly own'd by us to be Instrumental to the Knowledge of that Doctrine of Reproof and Instruction in Righteousness (weightily mention'd by the Apostle Paul (for certainly they do declare to us very Excellent Precepts and Rules) yet, they are so far from being T H E General and Absolute Rule, that the very *Light or Spirit of Christ is, and ought to be our Rule, how far, which Way, and to what End we are to believe and practise them.* And I cannot forbear at this time (though I have often done so) to shew the horrible perversion of Scripture, this Man is guilty of in the last of these two *Scriptures*, by him quoted for Proof of the Third Head. The Apostle in his Defence against the Publick Orator of the Jews, tells the Governor then present, among other Passages, that though he was no Disturber, as accused ; yet, said he, I confess, that after the Way which they call Heresie, do I Worship the God of my Fathers, Believing all things which

which are written in the Law and the Prophets, and have Hope towards God, which they themselves also allow, that there shall be a Resurrection of the Dead, both of the Just and the Unjust.

S. 6. Now brings in *J. Faldo* these words [all things which are written in the Law and the Prophets] do I exercise my self to have a Conscience void of Offence towards God and toward Men. I do say, this is a perversion of Scripture; for he hath First left out that which is more applicable to the Words, and put that only in, which is least so: and Next, he has done it in the same Character, by which common Readers may be mistakenly strengthned against us; this is plain: And for the former, I affirm, that it could not be so proper in the Apostle to say, he was exercised in his Belief of the Law and the Prophets, as in that Way of Worship, they call'd Heresie, and his Hope of a Resurrection; both left out by our Adversary. Nor is such a Use of his words suitable to the Condition *Paul* was in: For he having out-script both the Law and Prophets, and being brought to a Brighter Day, and more Excellent Dispensation, he cannot be so rightly said to have been exercised in that he had left behind him, as in the Work of his own Day, which fulfill'd and swallow'd up the other Dispensations, as but Fore-runners of it; which was that spiritual Worship Christ set up, and he worshipp'd the God of his Fathers in, and endeavour'd to gather others to, though they reputed it Heresie, and that Hope of the Resurrection of both Just and Unjust, which they themselves pretended to own. What then could be *Paul's* Meaning in that Confession to the Law and Prophets? I Answer, what is ours

ours to the World, before whom we stand charg'd by the Professors, Tertullus, & Fallo at this Day; namely, that though he preach'd a further Glory, and they therefore accused him of Undervaluing the Law and the Prophets, becoming an Heretick, Seducer, and what not; as this Man doth us: he then (as we now) made his Defence, confess to the Law and the Prophets, yet testified to a more Spiritual Worship, but unto which they prophetically tended. Whence we observe (1) The greatest Enemies to the Spirituallity of that Evangelical Dispensation, where the greatest Professors of a Literal Religion, the only seeming Admirers of the Scriptures, and earnest Contenders for the Faith and Religion once delivered to the Fathers, at least as they pretended. (2) That they were wont to account such as were eminent Promotors of the Gospel, Contemners, at least Slighters of the Law and the Prophets. What need I say any more; Behold a Parallel, as plain as Light it self; The Literal Jews then, the Literal Christians now; the Spiritual Jews then, the Spiritual Christians now.

Pag. 71. S. 7. But one Passage more. *The Holy*
Scriptures determine according to their kind, or
as much as a WRITING can do, whether we believe or
practise aright or not; For, says he, Those who come
under the Executive Determination of Laws, do find,
that Process in Writing doth not loose its Force for the
Decrees and Sentences being put into that Form.

To his Assertion, and the Instance he brings to prove it, I will return this Answer.

To say the Scriptures determine as far as a WRITING CAN, does our Adversaries business, I mean, for us; since it manifestly implies,
that

that it is not so determinative of all Cases, as some thing else may be, which is a more Living, Immediate and Infallible Judge than a WRITING is or can be; and we will grant, that the Scriptures do determine, as much as any Writing in the World can do, unless God would please immediately and more full to Reveal something, less clearly laid down in the Scriptures, and then should require that Revelation to be Written, for Men must have a care of limiting, either his Power or Will. If J. Faldo had at the beginning of his Opposition to the Quakers Belief in the Scriptures, well consider'd this, I am of opinion, that either he would have never given himself, and us the trouble of so much needless Discours, or have been so Careful of his Cause, as never to have wounded it with this fatal Blow, that the Scriptures can determin as far as a writing will go: Nothing to the Question at all, which lies here; Whether any the best Writing, or the Spirit of Truth, that gave it forth, is Judge; and as far from his purpose, as quite losing of his Cause amounts to. Again,

S. 8. His Instance about the Law is lame, for the good Laws of any Land are but Reason Written, or rather declared by writing, which is oblieging against the Corruption of a Judge, but not the Reason of the Judge. Neither is the Law the Judge, but there is a Judge, who interprets and speaks from the fresh Discoveries of his own Reason, the Meaning and Intendment of those written Laws. If the Laws be Sufficient without a Judge, why is there a Judge? If then they are Dark, Obscure, and Doubtful in many Cases, so as to need a Judge and Interpreter, which I call Living and Immediate Reason;

son; then since the Scriptures are Writings, in which are many Things very Difficult to be understood; it follows, that there must be an immediate Living Judge: which must be therefore the Spirit of Truth that gave them forth; because, *none Knows the things of God save the Spirit of God;* and that those who are the Makers of Laws, are the only Persons, who are fit to judge and determine in Case of Difficulty, by a declaration of their Mind or Intention in any such obscure Passage. So that if *J. Faldo* should write a Thousand Years against the *Quakers*, he would never be able to weather this one Passage, in which he has most evidently subjected the *Scriptures* to a more Living, Spiritual, and Immediate Judge, than any mere Writing possibly can be, which he makes them but to be.

S.9. In short, either the *Scriptures* are not obscure (a thing we daily see) or if so, yet sufficient, which is impossible, or they must have a Judge, which is most true and necessary; and what Judge, but the *Spirit of Truth*, which leads into all Truth? And so far are Decrees from determining, because written, that they are therefore determinative of Controversie, because of that Conviction, the Power from whence they came, works upon the Conscience. So that, though what is true in it self, is not the less so, because written; yet is not the Writing (subject to an hundred Casualties) nor Matter therein declared, as there, eminently the *Rule*, much less the *Judge*, after our Adveraries Notion of a *Judge*; But that Living, Powerful Spirit, which gave it forth, and who are made spiritual Men by it: For the spiritual Man judges all things. Such Writings may be declaratory of the Mind and Determination of

of the Living Rule or Judge, I grant ; but also I utterly deny, that the Writings themselves are that Rule, how People are to believe them ; and a Judge, how to determine of the Difficulties and Obscurities within themselves. A meer Begging of the Question, and a thing altogether absurd.

We cannot end this Chapter without an Acknowledgment of the Goodness of God ; in Opening things so clearly to the making known his Divine Light and Truth, and manifestly Discovering the great Darkness and Blindness of its Opposers.

CHAP. VI.

We deny the Charge. His Proof, no Proof ; but against himself. We Own, Believe, and desire to Obey the Scriptures ; they afford Comfort, and are as Lights in the World, but not that True Light. The Light and Spirit Superior to them.

ST He next Charge he brings against us, is a Consequence of his already mistaken Judgment, and untrue Assertions concerning us ; viz. That we take People off from Reading the Scriptures, and Looking into them for Instruction and Comfort ; to prove which, as he thinks (for none else can, that is not either as deeply Ignorant of us, or as Malicious against us, as *J. Faldo* shows himself in almost every particular) he brings out *W. Smith*, speaking thus in his Catech. pag. 95. " And this is the Meaning of " our Doctrine, to bring People to the Everlasting " Word

"Word of God in themselves. O Ungodly Man ! What Evil Spirit hath possess'd *Falcons* into this wretched and impious Consequence ? Certainly, he is grossly blind, or he has sinned against the Light of his own Conscience, if he hath Conscience enough to think it a Sin, which I profess, I doubt, when the *Malignity, Frothiness, Envy, and Impious Unjustice of the Man* are set before me. For (1) let any tell me, if it be a Sin, to bring People to the everlasting Word of God in themselves ; though he *Distrusts* us not a little for so doing. (2) If we do hereby take Men off from reading and looking into the Scriptures. I do affirm against this Ungodly Priest,

See *Calv. Inst.*
Eras. in Nov.
Teft. 1 Cor. 2.
2 Pet. 1. 19.
Biz. ibid.

and that by Authority from God, the Scriptures, Reason, and the first Reformers too, that no Man on Earth can understand them, but by being first brought to the Everlasting Word of God nigh in the Heart, by which the Lord speaks forth his Will to the Creature : and the Scriptures themselves direct to this, and never said that of themselves, some over-doing Priests assert concerning them ; whose whole End is this, that by Exalting the Letter, and Excluding the Spirit, they may lock up all Knowledge in their own *Arcanum*, and plead the Impossibility of Knowing the things of God any other way than by their literal Ministration ; for should Men be but turned to the Certain Witness of God in their own Consciences, there placed of the Lord, their whole *Trade, Power, and Reputation* would fall, and their Deceits be made manifest in the View of the World ; which God, the Righteous Judge of Heaven and Earth is now accomplishing.

Because

S. 2. But he says that *J. Parnel censures such that draw Peoples Minds from the Light within to the Light without, putting the Letter for the Light, &c.* Shield of Tr. pag. 10. And what then? Because we say, that he who inlightens all Men, God, that is the Sun, and Fountain of all Divine Light, and in whom there is no Darkness at all, is greater then the Scriptures; therefore will it follow, that we take People off from Reading or Looking into them. Behold your Priest, you that hear him! *Is this Man to be accounted of, as a Minister of the Gospel, that thus unrighteously deals with us?* But God will recompense upon his Head in the Day of his terrible Vengeance for all his Hard and Ungodly Sayings against us.

We do say, and that rightly, *Whoever puts the Letter in Opposition to, or above the Spirit, is an Idolater;* For there can be no Comparison rightly made between them; the Heavens don't excell the Earth more, then the Spirit does the Letter, and the Power the Form: But if we do not therefore deny the Form of Godliness, because we prefer, and press more earnestly the Power; neither do we exclude the Scriptures, because we prefer and press the Everlasting Word of God nigh in the Heart: And this I will tell him, that, to baffle the Minds of Men with the Depth of those Truths the Scriptures declare of by reading, and exercising their Minds, in Meditating thereon, before they have been turned unto the Measure of the Light or Grace of God in the Heart, to believe and obey that in its secret Discoveries, Reproofs and Strivings, is, to set Men about Images, to conceive a God, a Christ, a Salvation, a Damnation,

an Heaven, an Hell; by which the Inward Work of God is overlook't, and they become Rich in Notion, whilst most barren in Obedience, and of all People that live upon the Earth; *the Greatest Idolaters*; because they bow down to their own *Imaginations*, for *real Truths*: And this is the State of every Opposer to the Sacred Light within, how full soever of the meer Literal Knowldg of the very Scriptures themselves: for indeed, who knows the new Birth, though the Scriptures declare of it, but who really experience it?

pag 80. S. 3. But J. Story, he thinks, has Contributed much to prove his Assertion in this Passage: " And although the holy Scripture without, and the Saints Practices are *as Lights* in the World; yet, far be it from all true Christian Men, so to Idolize them, *as to set them in Esteem above the Light*, which is sufficient to guide; or to esteem them Equal with the Light and Spirit of God within. J. S. Short Discourse: Pag. 2. To this he objects, that J. S. confesses them to be *as Lights but not a Light*, and that our Commendations of that Idol *the Light within*, are such, that if they were true, he were a stark Fool, that would direct his Eyes to the Scripture.

But here the Priest fail's egregiously. For if the Scriptures are *as Lights*, I cannot see how they should be denied to be *as in the Nature of a Light*; unless to acknowledge their Testimonies to be *as Lights*, be to deny them to have *any Light* at all. Is this the great Originalian, Linguist, Critick, Philosopher, and what else his own conceit will have him? What is it but to say, that six burning Candles are six Lights?

Lights? but not that they give a Light, either
jeyntly or separately; But 'tis below us to pursue
every Advantage his Ignorance gives us: I find him
more in Words, then Matter, a great deal, and I
suppose, more are of that Mind, or else what means
his great Pains to be made waste paper of already?
Quakerism no Christianity, has exchang'd the Book-
Sellers Stalls for the Tobacco Shops. Poor Man!
perhaps he will write another Book, to complain of
the Deadness of Professors Hearts, that they make
so ill Use of the Labours of painful Ministers. I am
confident, nothing but his Fear of loosing by it
could divert him from such a *Lamentation*.

But to his Reflection upon the *Light, as our Idol*;
and their Folly, who attend upon the Scriptures, when they have so excellent a Light in their own Bojomes; the Substance of the rest of the Chapter, I thus return. God is that Light which hath enlightned Mankind, and to have the highest Reverence for him, and believe in him can be therefore no Idolatry: And for the Scripture all grant, that there is a State above them; For I hope, the Man does not think, that People shall have Bibles in Heaven, and the more any approach to the heavenly Life, and Glory, the less need there will be, and yet not the less value of them. But this we also say, that they are profitable for Instruction and Comfort in this World: And God hath spoke, does, and yet will by the Scriptures speak to the Consciences of Men; For, being given forth by the Spirit of God, they do declare that *Reproof, Exhortation and those Promises*, which being felt in some Sence of the same Divine Light, do administer Knowledge and Refreshment. But we do also and again declare it as our Faith, that

the Pouring out of the Spirit, is a Gospel Priviledge, yea, the very proper and peculiar Promise and Blessing of the Father in that State; and that, as the Spirit is superior to the Letter, so we earnestly contend, not against the Scripture, but for that Living Experimental Knowledge of them, which all witness, who are truly taught and led by the Spirir, and *which can't be obtained by any meer Writings whatsoever.* Nor does it follow, that because God has given a sufficient Light, therefore all other p. 81. Means should be superfluous. Certain I am, this Argument is fitter for *Bedlam* then one who more then once Vaunts himself to be a Critick (indeed a Quibler) For what is it but to say, that though every Man has Reason enough in him to know, that Intemperance is below a very Brute, yet because he is Intemperate, his Reason is not sufficient to inform him better; Or, if it be sufficient, he ought to despise anothers Admonitions however seasonable, his Reason being enough to his Information: Was *Nathan* of no use to *David*, who had so secret, and sufficient a Teacher? And here I do observe that all our *Opposers* split themselves, and will forever, unless better inform'd; They ignorantly or basely infer a Fallibility or Insufficiency to be in the Light, from the Fallibility and Rebellion of those Persons, whom we say, are lightned by it: And on the Contrary hand, that all should be necessarily Infallible, who are Inlightned, by an Infallible Light, not considering, that neither is the Grace of God Insufficient to Save, because Men refuse to be Saved by it; nor, though it be sufficient, and Infallible in it self, that therefore all those to whom it is tender'd are sav'd; or therefore are Infallible, without any Consideration had to their Obedience. How False?

How

How Injurious? How (almost) Unpardonable is this Priest then? Who seems to charge us with believing, that all Power in Heaven and in Earth is in every Particular Man, because, sayes he p. 81.
this Light in every one is God, Christ, Spirit &c. For, though we confess, that as to every individual Person, all the Power, which is requir'd to redeem that Soul from the Pollutions of the World, unto the pure and undefiled Religion, is in that Divine Principle, which, with respect to the great Darkness of the World, is very aptly denominated Light, yet that therefore the whole Light and Power of it should be comprehended by, or contained in every Individual Soul, I utterly Renounce as no Consequence of our Doctrine; For that were to say, *in every Room where the Sun shines, there is a distinct Sun.* These are but some of the Priests old Bulbeggars to scare the Simple, and they will at last do as much for their Inventors. It shall suffice us (1) that, though the Light shines not alike into all habitable Places, yet the same Light, by Nature, shines into all such Places. For illustration only; If a Man has six Rooms expos'd to the Sun, there may be more Light in some one than another, yet not therefore another Sun or Light. (2) If People refuse to see by it, it implies no Deficiency in the Light, but argues manifest Rebellion in the Party. (3) That, whatever Means it may please God, to use to stir up Men to observe & obey the Light they withstand, they ought not to be thought superfluous, or the Light therefore Insufficient. (4) That all such Means as can be effectual, proceed from that Divine Principle in others, and with Design of turning the *Rebellious* to the Grace which they resist in themselves. So,

notwithstanding the *Quakers* do own and assert the Spirit to be Superior to the Scriptures, especially in this Administration; yet, they do not deny the Scripture all Service or Benefit, by no means, but believe it ought to be Read, Believ'd, Honour'd and Obey'd, as that, by which God has, doth, and may yet reach to the Hearts and Consciences of People. And to the Righteous Lord God of Heaven and Earth do we make our Appeal in this Matter (against the Unrighteous Dealing of this traducing Priest) who is the Searcher of the Hearts of all Men.

CHAP. VII.

Commands upon Conviction to be obey'd. All General Commands Obligatory; Particular not, but upon particular Commission. Our Adversaries Disingenuity. The Scriptures a Means, by which God may be known; but not the Principle.

S. **T**Hough indeed we need not concern our selves any further in this Subject, after the Disproof of his Premisses; namely, that because the *Quakers Deny the Scriptures to be the Word of God, therefore they deny them to all Intents and Purposes,* much less, that we should esteem our selves oblieged to consider, what remains after such plentiful Confutation, being but Consequences of the *Priests* drawing from his own False Assertions already enervated; or a mistaken Understanding of ours, plainly discover'd, and which indeed seems both to resemble,

resemble, and follow the old way of two and twenty Beloved, to spin out the Hour-Glass, I mean, saying over the same things in other words; yet, that we may remove all Ground of Scruple, I will lay down the several Charges of the remaining Chapters, concerning the Scriptures, and the best Proofs he brings for them, and briefly examine both.

§ 2. *The Quakers affirm, the Doctrines, Commands, Promises, holy Examples expressed in the Scriptures, as such, not at all to be binding to us. This, sayes he, is a Denying of the Scriptures, and the Authority of the God of the Scriptures.* For Proof of this, he brings out E. Burroughs, Speaking thus, "That is no Command of God to me, what he Com- manded to another; neither did any of the Saints which we read of in the Scripture, act by that Command, which was to another, not having the Command to themselves; I challenge to find an Example to it.

To this I answer briefly, and plainly. Edward Burroughs's Expression may be taken two wayes, and both safe enough to the Honour and Credit of the Scriptures, though not to the Charity or Honesty of J. Faldo. No Command in the Scripture is any further oblieging upon any Man, then as he finds a Conviction upon his Conscience; otherwise Men should be engaged without, if not against Conviction; a Thing Unreasonable in a Man. Therefore the Apostle, when he wrote to the Churches, exhorted them, Not to do those things whereof they were ashamed, to shun what was manifested to be Evil; and affirms, That whatever might be known of God was manifested Within; for God had shewn it unto them. So, that

that Conviction can only oblige to Obedience; and since what works that Conviction, is the Manifesting Light, Universal Grace, or Quickning Spirit in the Heart of Mankind, it follows, that the principal Ground for our Faith in the Scriptures, and Reason of our Obedience to the Holy Precepts therein contained, is the Manifestation, Conviction and Secret Drawings of the Light, or Spirit of God in the Conscience: And thus E.B's Words are Sound and Scriptural; for the Scriptures are chiefly believed to be true upon Conviction, therefore every Practice therein: and when any Man is convinced, that what was Commanded another, is required of him, then, and not till then, he is rightly authoriz'd to perform it. Again,

§ 3. Such Commands are either relating to Ordinary or Extraordinary Cases: By Ordinary Cases, I mean, such as chiefly concern Faith and Holy Life, which are General, Permanent, and Indispensible; and then I deny his Consequence. By Extraordinary Cases, I understand, Moses's going to Pharaoh; the Prophets several Manner of Appearance to the Kings, Priests and People of Israel, with other Temporary Commands relating to Outward Services, &c. And so we do say, that what is Commanded one Man, is not binding, as such, upon another; But when the Lord shall say, If thou Sinnest thou shalt Dye; If thou keepest my Commands, thou shalt Live; Be ye Holy, for I the Lord your God am Holy: Also in case of Example, as the Priest cites, Whose Faith follow, consider the End of their Conversation. Leaving us an Example, that we should follow his Steps. For yourselves know you not, how you ought to follow us. For after this manner in the old time

1 Pet. 2.21.
Heb. 13.7.
2 Thes. 3.

time the Holy Women also, who trusted in God, adorn'd themselves. I say, these Precepts and Examples are oblieging upon all; Why? because they more or less meet with a Conviction in the Consciences of all: For I am perswaded, none that has a reasonable Soul, who has not out-lived their Day, and on whom the Night is not come, among the Indians themselves, but would readily say, These are true and weighty Sayings; for Faith in God, and an Holy Self-denying Life, are necessary, both to Temporal and Eternal Happiness. Thus then are we clear from his Ungodly Consequence, indeed Aspersion, to wit, That the Quakers affirm the Doctrines, Commands, Promises, Holy Examples expressed in Scripture, as such, not to be binding. But let's hear another of his Consequences, by way of Charge, and see, if he will acquit himself better then before.

S. 4. The (Quakers) deny the Scriptures to be any Means by which we may come to know God, Christ, and Our selves. To prove this, he quotes W. Smith's Primer, p. 2.

"Q. Is there not another Way, by which we may come to know God?

"Ans. Nay Child, there is not another Way, for Christ is the Way. To which he replies,

Christ saith, I am the Way, no Man can come to the Father, but by me; but he doth not say, that there is no Coming to the Knowledge of God but by Christ. For, some Knowledge of God may be attained, not only without Christ, as the Means, but without the Scriptures also; Quoting that Passage in the first of the Romans: For the Invisible Things of him are clearly seen, being understood by the things that are made, &c.

To all which I say, (1.) That greater Untruth Irreverence, and Impertinency could not well have been express'd, then in his saying, *That no Man can come to the Father, but by Christ; and no Man can come to the Knowledge of God, but by Christ,* are two different things: For it manifestly implies, that Men may know God without Christ, either inwardly or outwardly, (though no other Name be given) and that to know the Father, was to know some other kind of Being, then to know God: Or, that when they did know the one, they did not know the other. (2.) That it was never denied by any Quaker, that God might, and sometimes does reach into the very Heart and Conscience by the Scriptures: Shall I allow, that a Man may be convinced of his Evil by reading one of our Books; and shall I deny it to be as possible for any to be convinced by reading some Passages in the Holy Scriptures? God forbid. Neither did William Smith ever mean, that Christ was so the only Way to the Father, as thereby to exclude all Instruments; for then he had ~~had~~ cut off all Benefit that could accrue to People by his Books, and also from that Ministry God had given him to profit others with, which was far from his Thoughts, we may be sure. So that the great Wickedness of this Priest is herein manifest, without further Cost to know him; for he argues from our denying that there is any other Way to the Father, but Christ, to our excluding the Scriptures, and consequently our own Books, and Ministry with them, from being any way Instrumental of Good. Reader, what can be said to such a Man; but that he is either Ignorance or Malice it Self? I wish it were the former, but his Book makes me fear the latter.

S. 5. In short, through all Instruments, He, who in time, and with respect to that Manifestation, was call'd Christ, was, is, and ever will be the alone Way to the Father: And though he may discover himself by divers Instruments, yet it is but in order to incline Man to his Holy Voice in Man; Some they hear and obey and live; Others they resist the Grace, grieve the Spirit, turn from the Way of the Light, and are in a State of Death.

God hath been frequently pleased to move in the Hearts of the Obedient to visit the Rebellious, that the Inward Strivings of the Holy Spirit might be the more Efficacious by its Strivings through some Outward Instruments; but still it is the same Light, Grace or Spirit of God: Nor is the Light within any whit the more Insufficient to reclaim the Rebellious, if minded; for it is the same Light with that, which moves in the Hearts of the Obedient to bear Record for God against their Ungodly Deeds. Only Mens Minds being far strayed from that Holy Light, or Word in the Heart, and gone abroad into the wide World of Lusts and Vanities, it hath pleased God to visit Mankind so degenerated, by those who have been Obedient Children, to the End they might be the more easily gained to a Subjection unto the Holy Light in themselves: so that all Conviction and Conversion, are to be ascribed to the Light, Grace, and Spirit of God, whether immediately in the Creature, or mediately by any Instrument. Only take this by the way, that whatsoever is Efficacious mediately, is not to be understood simply of another Man's Measure of Light or Grace, but in Conjunction with what God hath given, and may be at work in the Party convicted and converting;

ing ; for every Mediate Conviction gives and Addition of Life, and Strength to the Immediate Conviction that is wrought by the Operation of that so long neglected Measure of Light, Grace, or Truth in the particular Conscience : We appeal then to every Impartial Person that reads us ; if we own not the Scriptures in that very Sense he would have People believe, that we deny them, to wit, *That God may and doth speak to People through the Writings of the Holy Prophets and Apostles, which are commonly call'd Scriptures ; and consequently, we do not deny the Scriptures to be any means by which we may come to know God, Christ, and Our selves, so often as it shall please the Eternal God to reach into the Hearts of Men, by any of those Truths therein declared of.*

CHAP. VIII.

His Charge of our denying the Scriptures any means by which God does enable Men to resist Temptations ; and that we say, they are Dangerous to be read ; rejected. His Proofs Lame. The Scriptures are believ'd to be a means, &c. The true Knowledge of them Divine. No Knowledge of Divine Things, but upon Experience. It does not destroy Faith. W. Penn's Words safe and sound. The Priest a meer Shuffler. Learning, a Servant to Truth. Christ, the Word of God. Faith by our Adversary, prefer'd before Scripture. The Scripture ought to be Read, Believ'd and Obey'd.

S. HE further charges us, with denying the Scriptures to be any Means, whereby to resist Temptation ;

tation ; and that we say, That they
are Dangerous to be read. For Proof p. 106, 109, 110,
of which he quotes a Book, cal- 111, 112, 113.

led, *Love to the Loft* ; and mine, Entituled, *The Spirit*
of Truth Vindicated. The first is this, For, those only
are Children of God, who are led by the Spirit of God, to
whom they who were led by the Letter, were Enemies :
From whence he concludes, *That we account it a very*
dangerous thing to read the Scriptures. Now if this
Passage hath any relation to his Charge or Conclusion,
no Man ever saw the like ; the whole Scope of
which is but this. That there are Children of the
Fleshly, Literal and Historical Knowledge of the
Scriptures and Religion, who are Strangers to, and
therefore Persecutors of the Children born of the
Spirit : And that in all Ages there hath been more
or less of this among Inward and Outward Jews and
Christians : and let *Faldo* deny it if he dare. How
Wicked then is he to extort (indeed invent) an In-
ference so forreign to the Matter, and then charge it
upon the *Quakers* in general ; and, as if it were prov'd
by that Passage in particular, which can no wayes
be concern'd in any such Unrighteous Doctrine. I
perceive, it is as impossible for our Adversaries to do
any thing against us, without they have the Making
of our Consequences, as we are sure to find them mis-
shapen enough, by that time they get clear of their
Hands ; but blessed be the Name of our God, who
has given us an Understanding, and Boldnes both
to search the Reins of our Enemies Cause, and defend
his, which he has put into our Hands in this our
Day.

S. 2. But hear him further, if it may be worth
while :

while: That this Abominable Tenet is the Quakers Take one Instance more out of their Famous Author, W.P. or William Penn.

" But I will assure them, they shall grope in the
 " Dark, till they come into the dayly Obedience of
 " the Light, and there rest contented to know only
 " as they experience; and not from a ravening com-
 " prehending Brain, that would in its Unregenerated
 " State, grasp at the clear Mysteries of the King-
 " dom, into which Fleshly Comprehensions and
 " Notions can never enter: but all must be as Un-
 " learned from their first Birth, Education and Tra-
 " ditional read Knowledge, as he is unman'd that is
 " again become a little Child, before the Secrets of
 " God's Work come to be made known. Spir. Trub
 " Vind. p. 23. Upon which hear his Comment.

That W. P. (of all others) should talk at this rate, is most Ridiculous. What! Know only as they experience, know what God is no farther then they experience: Can we experience his Omnipotency? What! Know the Death of the Man Christ Jesus, the Life to come, and judging of all Men by the Lord Jesus, only by Experience? Where is Faith all the while? If none but Believers are Saints, such as W. P. are professedly none.

If Reader, we are got beside the Matter charg'd against the Quakers, to wit, that they deny the Scriptures to be any Means whereby to resist Temptation, our wandring Adversary, who led me thither, is only to be blam'd; But since I am here, I shall endeavour to clear the Truth and My self, before we return to the Point in hand.

It cannot be so ridiculous in W. P. to assert the Impossibility of any Man's Knowing God, or the Things belonging to his Everlasting Kingdom, but by

by Experience, or, as God hath been pleased, by the Inspiration or Illumination of his Light or Spirit to demonstrate, or discover unto Mankind, as it is Impious and Antichristian in *J. Faldo*, to assert the Right Knowledge of God obtainable any other way, then by Experience. And this, Reader, choaks *J. Faldo*, and the rest of his *Partners* more then they are willing their Followers should know; who, for all their Cries against us, as *Overturners of a Gospel*, and *Establishers of a Legal Righteousness*, dread the Consequence of having their own *Strivings*, *Runnings*, *Willings*, and *Literal Knowledge laid aside*, in which their Life, Faith, Worship, and whole Religion mostly stand, and of being reduced to the very Alphabet of Inward and Experimental Religion, where the *Righteous Judgements of God are known for Sin*, which they shake off, on another (mistaken) Account; and in this Mystery the Devil works most subtilly, and vigorously against the Light of Christ within, and its True and Holy Birth.

S. 3. But says he, *How! Know God's Omnipotency experimentally?* Very well say I, against the Folly of this *cavilling Priest*. Experience is Demonstration; and the World without, and the Redemption I know within, which no Power, but what is Almighty, could ever have effected, make up that Demonstration; which is that *Experience*, therefore I only know God's Omnipotency by *Experience*.

S. 4. But is it thus, that you know Christ died, that there shall be a Judgment, and an Immortality? I answer, not altogether thus; One Part is Matter of Story, and is believed, first, Historically, upon the Credit of

of History ; and then upon the Account of Inward Conviction too : The other is Knowable only upon Experience ; For we feel in our selves Rewards and Punishments for Good and Evil in this Life, and receive them as Earnests of what will attend Mankind in the next : And we have an inward Sence of a never dying Life ; which, as we are Gather'd into it, and Grow up in it, we shall Inherit Eternal Felicity ; and as there is an Erring from that Holy Spirit of Life, the Wages of such Rebellion will be the direful Portion of Death and Misery to every Soul forever.

S. 5. Nor does this clash with *Faith*, whatever the Priest would suggest. *For Faith is a believing in, or relying upon God, with respect to a further Knowledge and Enjoyment of him* ; which no wayes impugnes or withstands a Knowledge of God upon Experience, so far as Men do experience : wherein they simply believe, *they do not yet so perfectly experience, which ends Faith* ; yet it abides certain, that when they do experience, that further Revelation of the Goodness, and Mercy, and Riches of the Love of God, as the End of their Faith, then, and not before, *they may be said to know those things*. Why then should we be denied to conclude, and that most rightly, that to *Know*, and to *Experience*, are equivalent Terms ? No Knowledge without Experience ; no Experience without Knowledge. And though Men may believe in a further Enjoyment of what they now have but an Earnest of, yet that, as such, they know not, consequently they experience it not. And so much this insolent Vilifier of that serious Expression, confesseth to us, and disputes for (as he thinks against) us,

us, when he sayes, where is *Faith* all the while? and if none but *Believers* be *Saints*, such as *W. P.* are professedly none. Since then my Affirming no Knowledge of God without Experience, strikes not at *Faith*, because *Faith*, says our Adversary, is not a clear knowing, but believing or relying upon God, as to things not yet clearly known and enjoyed; what has the Man been a doing all the while? But here was his shameful Mistake and Contradiction; That *Knowing* and *Believing* are one and the same thing; and this I will make appear from his own Words, and a Contradiction to himself, at the End of it.

S. 6. He quarrels my affirming all Knowledge to rest upon Experience, and opposes to it this question, *Can we experience his Omnipotency?* as much as to say, *yet we know it;* else he queries impertinent-
ly. If so then, that God's Omnipotency may be known, and not Experienced (the purport of his Query) it must be only by *Faith*; and if by *Faith*, then a Man may certainly know any thing to be *what it is*, and yet at the same time only believe it to be so: which he as earnestly withstands, when he asks, *Where is Faith all the while?* &c. I would then fain be resolv'd, whether that Man, suppose *J. Faldo*, who says, that *Knowing* and *Believing* are One, and *Knowing* and *Experiencing* are Contraries, be more ridiculous; or *W. P.* who affirms, that *Faith* (which stricktly taken, is but an Evidence of things, not yet clearly seen, experienced or known) and *Knowing*, are not one and the same thing; and that *experiencing* and *knowing* can never be Contraries?

S. 7. I would advise this *Priest* to be less con-
ceited,

ceited, and better grounded the next time he has to do with us; for even in those places, where he seems most Insulting, he appeares most Weak. Reader, what we experience, we know; and from hence are taught to believe that Fulness to be in God, which we can never comprehensively Know; so that out Knowing God from Experience, does not weaken Faith, but as Enjoyment is the End of Faith, so from thence great Encouragement is to be taken,

Eph. 4. 13. to press on from *Faith to Faith*; till there is an Arriving, at the Measure of the Stature, of the Fullness of Christ. But he leaves not off here.

S. S. I shall not Comment on his ravening comprehending Brain (a most affected Pharisee among the Quakers) nor his clear Mysteries, as clear a Contradiction as it is; nor Fleshly Comprehensions as much Unscripturish, and Non-sense, as (according to their Meaning of it) it Comprehends; for I have not Room to spread all his Rubbish. I wonder not as his course Usage of me, 'tis like a Man of his Breeding, Fury and Profession; there is abundantly more yet behind, some of which will be observ'd in a more proper place.

But to reply; *Ravening*, is a most proper Word and due to J. Faldo, with his whole Tribe of Priests (and, if he will, *Raving* too; some few more moderate ones excepted) for we commonly understand by a *Ravenous Dog*, one that is Greedy, Sharp-set, that hunts hard for Prey, that snatches and ketches at every thing it likes, or may answer his hungry Appetite: now whether this may relate to that greedy pursuit of the Priests after Hire, the Basin, the Box, the Purse; or that insatiable Thirst they have after Knowledge of those

those Religious Matters, which were the dear-bought Experiences of ancient Saints, whilst Strangers to the Fiery and Refining Judgments of the Lord ; through which alone it is obtained ; certain it is, that the Word is most aptly used by the Quakers against that Ravenous Generation.

§. 9. Comprehending Brain, is compassing, or mastering of any thing in the Understanding ; and where People are more studious to fill their Heads with Knowledge, than to adorn their Hearts with Righteousness, we use those Words in a way of Reproof : Since having learnt of God, what we know of him, through the Operation of his Light in our Consciences, it is our Testimony, and our work in the World, to beat down that Thirsting Spirit after much Head-Knowledge, and press all to the continual Observance of an humble and constant Obedience to the Grace of God manifested in their Hearts, Tit. 2. 11. 12, that reacheth to deny all Ungodliness, and Jam. 1. 27. Worldy Lusts, and to live Soberly, Righteously, and Godlikely in this present Evil World, which is the Undefiled Religion.

Nor his Clear Mysteries ; as clear a Contradiction, as it is. It was not Clear, but Clean in my Copy, which I suppose I can produce, and has been so corrected by me. Ingenuous Men would allow some Grains for Ill-Printing, to us especially, who have not the Press open, nor those Advantages for Well-Printing, which our Adversaries Enjoy ; that Day is not yet come to us : F. Faldo's Title is Imprimatur enough ; we swim against the Stream, such as he, with it : But God can, and will turn the Rivers of Waters, and make the Sea Dry Land. Vincit qui patitur.

S. 10. But once more hear him. What is to my present purpose is in the last part of his saying, " All must be as unlearned from their traditional read Knowledg as he is unman'd, &c. Where he falls out of all bounds upon us ; and draws this Consequence, and

P. 112, 113. asks these Questions : Sure the Scripture-Knowledge being Read-Knowledge, or

Knowledge that comes by reading (as one means) is a most hateful thing to God. That he will impart none of his Secrets to those, that will understand any thing by his written Word. How came God to fall out with his own Offspring? Did he write, and cause it to be written, and yet never intended we should read it ; or reading it, that we should not believe a Word of it ? Shall they be judged by the Law, who live under it, and yet the Knowledge of God thereby be a Sin, and Hinderance to their Salvation? To what a height of Wickedness and Folly do they quickly go ; who are poysoned with that Abomination of holding the Light in every Man's Conscience to be God, Father, Son, Spirit, Christ, Scripture, all ? W. P. what means your Latine, Greek, Authors, Logick, Scripture-Quotations ? Did you learn all those things by Immediate Inspiration ? But I smell your Design ; you would have us throw away all the Knowledge we have by Reading, or Tradition, till we come to be regenerate, that is, Quakers. But in the mean time, you would have us without the Armour of Light (For whatsoever makes manifest is Light) that we may not be able to defend our selves against the most Ignorant Non-sense, that the meanest of your Votaries can attempt us with. But the GOD ABOVE, and the Scriptures without, have taught us better things. I am not unwilling to quote a few Scriptures. Put on the Armour of Light, Rom. 13.12. The Word of God is quick and powerful, sharper then any two-edged Sword,

Hebr.

Hebr. 4. 12. Above all, taking the Shield of Faith, wherewith ye shall be able to quench, &c. and the Sword of the Spirit, which is the Word of God. Observe Faith in the 16th verse is preferred above the Words of God in the 17th verse; therefore it is not Christ the Word, but the Scripture the Word: For Faith is not above Christ; Jesus Christ, who had less need of Scripture than any of us all, resisted Satan's Temptation by Scriptures, It is written, It is written, Mat. 4.

Ephes. 6.
16, 17.

I have, Reader, given his Mind at large, and the rather, that the Inconsistency of it, with the Charge he begun his Chapter upon, and the Contradiction of it to himself, might more evidently appear. My Meaning is too foully conceal'd, and disingenuously evaded by the Man. How could he think, that I should speak so reverently of the Scriptures, and quote them diligently, and very often to the Proof of my Assertions, and yet mean nothing less abusive of them, than his untrue Consequences? I intended no more than this; That Men in a State of Degeneracy from God, may have a Profession of God, and Religion, taken up from the Words of Scripture, and outward Practice of the Saints; not being so much as sensible of the Remorse, Convictions and Judgments, God brings upon every Soul for Sin, which is the Beginning of his Work of Redemption: and that many are Rich in Notion, and a Shew of Religion; who never begun right, but must know a being stript of all their Knowledge, and those wrongly apply'd Promises they have taken as to themselves out of the Scriptures, and those Imaginations they have raised thence, towards a Fabrick of Religion: and so become Poor and Naked, and Hungry and Thirsty, as

a little Child, or new Bottle fitt'd for the new Wine of the Spirit ; and to which the Scriptures testify. Many can talk of Christ from the Scriptures, which crucifie him in themselves by Wicked Works, and do render Praises to him, as the Seed that hath bruised the Serpent's Head, while the Serpent may be yet raigning in them. All such Knowledge and Profession of Religion from the meer Letter of the Scriptures, distinct from the Revelation and Operation of the Eternal Spirit within, must be Uncarnt, Unravill'd, Unbactom'd ; one Stone must not be left standing upon one another, that there may be a Beginning upon a right Foundation. But, far be it from me, to say, that a Man must unlearn that Knowledge he has had of the Scriptures from the Key of David, the Living Word of God, when it has opened the Mysteries therein declared of ; By no means ; for such Knowledge is Right, Natural, Sanctified from God, and to be esteem'd very Excellent and Divine.

§. 11. My Latin, Greek, Authors, Logick, Scripture-Quotations I therefore us'd, and urg'd, with plainness and brevity, to prove and recommend the Truth I defended to the World ; that lying under great Discredit with too many, they might see that ready to its Confirmation, which they perhaps would not otherwise have thought upon : But the Priest has been as Uncandid with me here, as with my Friends and Self abundantly elsewhere ; for he infers general Affirmatives or Negatives from particular Propositions : because I affirm'd, that Unregenerate Men must begin again, that their Religion must be unlearnt, as to their way of acquiring it, the Priest concludes, the Quakers deny all Knowledge which comes from reading, Meditation, or any such Means, how-

ever sanctified ; then which, there can be nothing of that kind more Untrue ; since it were to say, because we deny an erroneous Understanding, therefore we deny all Understanding ; or, in as much as we condemn all ill-acquired or wrong-gotten Knowledge, for that cause, we are to be concluded Enemies to all true and well gotten Knowledge. But we must bear this, and a great deal more ; and the rather, since he does so seasonably assist to his own Confutation, by acknowledging that the *Scriptures without, and God above has taught him better things.* Now what is this Teaching of the God above ? If it be in the Scripture, it was impertinent to say any more then that the *Scriptures have taught them better things :* but if he meant that God taught by his immediate Discoveries, with and beside the *Scriptures ;* then wherein do we differ ? Why has he taken so much Pains, and flung so much Dirt ? He bids us also to put on the *Armour of Light :* If he means that of the *Scriptures,* he errs egregiously ; for no Man can put them on, neither are they *that Light which manifests every Thought, Word or Deed ;* but that Light which we assert to have been before the *Scriptures were, and now is, where they are not, or at least, when they are not thought upon,* which is some thing more Immediate, Living, Spiritual and Inward , and that brings Thoughts, Words and Deeds to Light, savours, relishes, discovers, and accepts or condemns. In short, thus ; if whatever makes manifest, is Light, then because the *Thoughts, Words and Deeds of Men and Women have been manifested unto them in all Ages, as well before Scriptures were, and where they have not been, as since they were, and where they have been ;* it follows that they had Light, and that the same Light cannot

be the Scriptures, though the Matter Written, called Scriptures, was manifested by that Light to the holy Pen-men before they were written; which still makes for the Authority of the Light within. The Priest exhorts us to that, he endeavours to overthrow, and with which holy Armour we have fairly foyl'd him in his own Field. The same may be said of the Word of God, though not of the Scriptures any further, then the sharp-Word of God may speak, or pierce through them into the Consciences: for with good Reason do we affirm, that the Scriptures of Writings, are not that Sword, but that from whence they came. The word was a Fire, an Hammer, a Sword, in the Prophets: But the Words or Writings it spoke by, were not that Fire, Hammer, nor Sword; neither had they any other Edge, then what the Word put upon them. To the same purpose may I argue against their being the Off spring of God, properly; for, as such, they could not be subject to Casualty. God's Off-spring is more Living and Eternal: that Word is to high, for properly taken, I mean as Writings, they were the Off-spring of the Writers only; but the Truth they declare of, is of God, and that will abide forever.

S. 12. -But upon the Shield of Faith, and the Sword of the Spirit, which is the Word of God he has a pretty Fetch. Faith in the 16. verse is preferred above the Word in the 17. verse; Therefore it is not Christ the Word, but the Scriptures the Word; for Faith is not above Christ. But neither will this do his Business: and a Shame it is, that this Man should bring these Places to prove that the Scriptures are Means, whereby to resist Temptation, which concern them not; especially

ally this in hand ; unless he would have *Faith* to be the *Scriptures*, or Word of God, in his Sense, which as it is absurd, so it will by him be denied, since he allows the Faith to be preferr'd above the Word of God, therefore distinct from it, and not Consequently the same with it. And should we grant to him, That *Christ* is not understood by the Word of God, but the *Scriptures*, yet observe, the fatal Blow his Cause receives at his own Hand ; Every true Christian hath *Faith*, that *Faith* is above the *Scriptures*, therefore every true *Christian* hath some thing in him above the *Scriptures*. Every true *Faith* overcomes the World, and quenches the fiery Darts of Satan, consequently Temptations therefore not so properly the *Scriptures*, but true *Faith* which is preferred above them, and resists Temptations, and overcomes the World. The just they live by *Faith* : but *Faith* is above the *Scripture* ; Therefore the Just live by that which is above the *Scriptures*, and of course the *Scriptures* are not the Rule of *Faith* ; for how can any thing be ruled by that which is inferiour to it ? Thus much we get, granting to him that the *Scriptures* are that Word of God. But we deny that Gloss too. For the Spiritual Sword, as he says *Beza* renders it, which is that Word of God, must be at least of the Nature of that rest of the *Armour* mentioned in that Chapter, I mean of an Invisible Spiritual Nature, which the *Bible*, as a mere Writing is not. If any should say, but the Truth it declares of ; I say so to : and the very Words, when by the living Word brought into the Conscience, do Pinch, Prick, and Wound ; but then that Operation comes from the Power of the Word, which through them reacheth into the Heart of the Creature, and so the Words without, and the Word

Word within carry a double Conviction with them, But said Christ to the Devil, it is written ; what then ? therefore must the Quaker's needs deny the Scriptures to be any Means to resist Temptation. Or rather are they not such Means, when God is pleased to use them, which I am sure, no right Quaker ever denied. Besides, it was Reasonable that Christ should so answer (set that Power aside which fill'd up those Words, and chained Satan) because the Devil used Scripture to prevail upon him, as the place proves. However, we deny not, but confess, that wherever God is pleased to speak by any place of Scripture to a tempted Soul, the Scripture may be very well acknowledg'd to be a Means by which God scatters such Doubts and Dispondencies, and gives Power over Temptations ; and that it may often so occur : Yet we would not have People fly to them, as what of themselves may be sufficient, but rather have Recourse to that Divine Faith, which the Scriptures testify is able to Quench the fiery Darts, and Overcome the Temptations of this World ; and which J. Faldo has largely confess, is to be preferred above the Scriptures themselves.

S. 13. The other part of his Charge, to wit, That they are dangerous to be read ; has been answer'd again and again. We say, Let them that read, understand, fear, believe and Obey ; and then they will read worthily ; otherwise, men read their own Condemnation and Destruction. For the Holy Truths they declare of, are not to be seen, known, or enjoyed by every Prophane, nor yet professing Person that reads them ; they are a sealed Book to all who err from, and despise that Word of God nigh in the Heart, which originally

says

gave them forth, and now bears living record to them. Blessed are they that rightly Understand and Do them, to such they are of great Price.

CHAP. IX.

That we do not put the Scripture, and Holy Spirit in Opposition. The Wickedness of the Priest ; in his Proof. They accord, and we acquiesce in their Testimony. We do not say, that they are not to be obey'd without extraordinary Apostolical Revelation, as basely suggested. His Proof fictitious and forg'd. Such only are by us deny'd, as are only Literal Formal Christians. The Scriptures own'd and believ'd in, by us, according as they testify of themselves.

§. T O close up his false Charges against us above the Scriptures, though I thought not to bestow so much time about him, be pleased to hear him, and his Testimonies, which he thinks sufficient to prove what he sayes of us to be true.

§. 2. That the Quakers put the Scriptures and the Spirit of God in Opposition to each other. To make this good, he quotes

P. 117.
119.

W. Smith, thus ; "Traditions of Men, Earthly Root ; "Darkness, and Confusion ; Nebuchadnezar's Images ; "Putrefaction, and Corruption ; Rotten, and Deceitful ; all out of the Life and Power of God ; "Apostacy ; the Whore's Cup ; the Mark of the Beast ; Babylon the Mother ; Bastards brought forth

" forth of Flesh and Blood ; the Birth that persecutes the Son and Heir ; Graven Images, Morn.
" Watch p. 22, 23. It would amaze, sayes he, a Christian to read what is contain'd in the two Pages quoted, of vilifying Reproach to the Scriptures, and the Doctrines from them received : If this be not Opposing the Spirit of God to the Scriptures, and rendering them aduers to each other, the Devil himself must dispair of Inventing Words to express it by.

And now Reader, it is time for me, with a Soul full of Grief, to make my Appeal to the Righteous Lord God of Heaven and Earth, and his equal Witness in thy Conscience, if ever Quakers writ, or said any such thing of the *Holy Scriptures*. O far be it from us ! and very great and heavy will the Damnation of *J. Faldo* be in the Day of the Lord, unless he shall unfeignedly Repent, because of these detestable Lyes, that he seems wilfully to fasten upon our Writings. What *William Smith* said, reflected not in the least upon the Scriptures, nor yet those Doctrines, which were truly received thence. No such words can be produced by our *Adversaries* ; had *W. S.* written any such thing, he that adds so much, that was not, we are to suppose would not have omitted mentioning of that, if it had been. But *W. Smith* address himself to that *Adulterated Spirit*, which had defiled Nations, that nevertheless were under the Profession of God, Scriptures and Religious Worship, though in Works they deny'd God ; and as concerning Scripture and true Worship, grossly err'd, not knowing the Power of God, nor how to Worship him in Spirit, and in Truth : not that he ever durst to entertain so Blasphemous an Apprehension of those Holy Writings.

tings, or those Doctrines that are truly received thence, as is suggested by our most unfair *Adversary*. And is it not the height of all Unrighteousness to our Neighbour, that when he condemns the Degenerated Spirit, Knowledge and Worship of any People, however professing the Scriptures, and it may be pretending to believe accordingly, as *W. Smith* does all Apostate *Christians*, *J. Faldo* should infer, that his Neighbour calls the Scriptures themselves, and not a wrong Knowledge of them, *Will-Worship*, *Corruption*, *Rottenness*, *Deceitful*, *Whore's-Cup*, *Apostacy*, *Earthly Root*, *Graven Images*, &c. and that he should intend nothing less than Opposition betwixt the Spirit and its own *Scriptures*? There needs no further Confutation then the gross and black Envy of our *Adversary* about this one Passage. Be it known to all, we do affirm the Scriptures never did jarr with the Spirit, nor the Spirit oppose himself against the Scriptures: and thus much our Writings can plentifully prove to all sober Enquirers.

S. 3. But he offers another, and the last Proof of his Charge from *J. Naylor*. "That of
 "this sort are they false Prophets (as I sup- P. 120.
 "pose he means) who have their Preaching from
 "Study, and other Men's Mouthes, and not from the
 "Mouth of the Lord. From which he infers, that
 what we have in the Scriptures, is not from the Mouth
 of the Lord; and queries: *I would know* (saith he)
of the Quakers, what they will make of the Mouth of
the Lord? It was said to Jeremiah, Jer. 15. 19. Thou
 shalt be as my Mouth.

Our Meaning is still over-look't by this disinge-
 nuous *Adversary*, and a quite contrary thing substi-
 tuted

tured. The natural Purport of the Words can be no more then this: That though the Things declared of in the Scriptures, were the Word of the Lord to the holy *Ancients*, and *Jeremiah* as God's Mouth (not His Mouth therefore) to the People of *Israel*; yea, and much of it the Word of the Lord to us too; yet, for Men to say any part thereof by wrote, especially if they add their own Comments and Glosses, frain'd from Study to any part of the Scriptures, and cry, *Thus says the Lord*; or *Hear the Word of the Lord*; and not in the same living Sense, nor upon the like Commission, every such one doth Rob his Neighbour, and Steal his words: And He is no more a True Prophet for so doing, then a Parrot is a Man, because he can talk. If then no such Creature is therefore to be reputed Rational, nor what he says, Reason, as to him, though so in it self, because it proceeds not from the Root and Principle of Reason, but by mere Imitation, and consequently a Prater, in no case to be minded: Neither is he a true Prophet, nor that the Word of the Lord, with respect to that Prophet, who has not received what he delivers, from the immediate Word of God himself, but by Hear-say, or mere Imitation. No, he is but a very Babbler, and begets People no further then into mere Words, and Imaginary Glosses, which is the Ground of that Uncertainty that is in the World about Religion.

The Scriptures then are to us oblieging, as the Things they declare of were the Word of the Lord to several Ages (Temporal Commands excepted) and they are not without a Mouth; yet they, and *Jeremiah* too, are Inferior to the Mouth of the Eternal Word, which speaks in this Evangelical Dispensati-

on the Will of God unto Mankind after a more living and immediate Manner, as was prophesied of old. And I may thus far gratifie our *Adversary's* Curiosity about *God's Blown*, and tell him, that the Word of God, is the Mouth of God ; and the true Prophets and Apostles in all Ages have been the Mouth of the Word of God, and the Scriptures are the Writings of those holy Prophets and Apostles, as they were the Mouth of the Eternal Word, revealing God's Will in their Hearts, that they might declare it, whether By Word of Mouth, or Writing to the People : and this is the true Order and Descent of things.

S. 4. But he has one Kick more at us, before he gives up the Ghost in his Mis-representation of us concerning the Scriptures. pag. 329.

The Quakers hold it is a sin, and the sign of Idolatry, to Believe and Live according to the Instructions and holy Examples expressed in, and by the Scriptures; except we have them by immediate Inspiration, and at first hand, as the Apostles received them: And now (says he) I am come to the highest Round of their Ladder.

Indeed, those Rounds of Ladders are very dangerous places : I will not say how often, nor for what an Army-Chaplin might deserve to be so high exalted, but since his eager pursuit after an Innocent People has brought him actually thither, and it falls to my Lot to be his Executioner ; I shall take all the care I can to acquit my self well of my Employment ; I will warrant him for ever coming down the same way he went up. In order to which, let us first hear what kind of Speech he will make us, to the Point in hand.

William Dewsbury in his *Discovery of Mans Return*, pag. 21. " All People may search the Scriptures, " and see how you have been deceived by your " Teachers, who have caused you to seek your lost " God in Carnal and Dead Observations; which " they have not any Scriptures for. What this is to his purpose, I cannot understand; to be sure it is for ours. For W. D. is so far from making it Idolatry to live up to the Scriptures, that he condemns their seeking for the true God, where he was not to be found, which, says he, they HAVE NO SCRIPTURE FOR: As much as to say, that they seek after God not according to Scripture, and therefore are both Deceivers and Deceived. Certainly this is a Miserable Farewel he takes of the first part of his Book, and the Quakers Denial of the Scriptures; that they should therefore affirm a Practice according to Scripture, without immediate Inspiration, Idolatrous, because they assert such to be deceived, who seek after God, not according to Scriptures; If so much Impertinency should fall from a Poor Quaker's Pen, what Reproach, Insolence, and Triumph would there be. But he has another Witness, that by the Mouthes of two Witnesses, his Charge against us, may be (not establisht, but) evidently disprovd.

S. 5. And this is Babylon, the Mother of
P. 126. Harlots, viz. [to read and practice, as the
Saints did, and the Apostles of the Scriptures of the
New Testament] and the Abomination of all Uncleaness.
W. Smith's morning watch, p. 23.

Forgery in the abstract, as base, black, and dishonest as Man can be to Man! What! rob him of Truth, of a good

good Conscience; foist in, put out, alter, gloss, pervert, and what he pleaseth. What ! make us lye against God, his Servants, Scriptures, the Light within, and our own Souls? But I have the less need to make our Defence, where his manifest Corruption of our Words accuse him, and my Answer to the first part of his Charge in this Chapter, has done it at large ; Only thus much give me leave to say, That if Words urg'd upon one Subject, shall be apply'd to another of a different Nature ; and that our Adversary can never prove his Charge against us, but by abusing, corrupting, mis-rendering and interlineating our Words ; there is no Reason that we should much concern our selves in the Consequence of such Debates ; that Way of Demonstration will save us the Labour of a Vindication with all Sober Persons. But he has not done with us yet.

S. 6. I am e'en tired with searching the sulphureous Veins of the Pit and Mire of Quakerism, Pag. 127. the Root of all which, is the Deified Light Within : if you have not enough of this Smoak to satisfie you, it is the Bottomless Pit it rises out of, I will give you two Ebulitions more, and then leave you satisfied, or to get better Senses.

" So amongst the words you find, how the Saints " in some things walked, and what they practised, " and then you strive to make that thing to your " selves, and to observe and do it as near as you can : " and here you are found Transgressors of the Just " Law of God, who saith, Thou shalt not make to thy " self any Graven Image, nor the Likeness of any thing. And sayes J. Faldo, it follows now, what Difference is there in the Ground betwixt you and the Pope ?

though in the Appearance there seems to be such a great Space.

I have been the more punctual in the Recital of this, that I might show to my *Adversary*, I will be just to him, though he be most egregiously Unmanly with us. He says, *That he is e'en tired*; indeed he has Reason for it, though for nothing else: For, who ever got any thing by Beating the Air, or Spitting against the Heavens?

The Sulphureous Pit of Quakerism, we can in one sense allow, and *J. F.* may be better acquainted with it; For the Plagues which the never-dying Worm, the sharp reproving, condemning Light Within, will inflict upon the Spirits of them who resist and gainsay the Truth, are aptly resembled to a Sulphureous Bottomless Pit: *Sulphureous*, because of the Insufferableness of the Smoak: *A Bottomless Pit*, by reason of a Dismal, Endless State and Condition of Wo. And I doubt not, but *J. Faldo* has an Earnest of this, for his Attempts against the Light, and the Children of it.

This long Discourse is no more to us then the rest of his *Trash*, that we have already rejected as his own Invention and base Perversion of our real Meanings. Take *W. Smith* in his own Sense and Belief, and all is well: But receive him in *J. Faldo's* Disguize, and truly we should not know him our selves. He intended, that all those real Experiments of other Persons (of which the Scriptures are full) talkt unexperimentally over, by Unregenerated Spirits, can be no wayes beneficial; Nay, that what Ideas or Notions they may have to themselves of the *Holy Ancients* Enjoyments, while altogether unacquainted with them, are but a kind of *Images*; which their believing in, and bowz

bowing to, as indispensable Gospel-Truths, is to be reputed nothing below Idolatry it self: Yet far be it from us to say, that to believe the Truth, as declared in the Scriptures, is Idolatry, as well as that it is manifest Folly in any so to say or think of us; when not only we are most careful and delirious of rendering what we believe purely Scriptural; But I do declare, that as no man can live the Life of the Scriptures without the Operation of that Spirit which gave them forth, so to live up to what they do exhort and declare is the highest Pitch of Purity Man's Nature is capable of aiming at, and attaining to.

S. 7. He now intends to wind up his Discourse on the present Subject with a retrospective and contrasted Argument of all those particular distinct Charges. viz. *They who deny the Scripture to be the Word of God; equal their own Writings & Sayings; deny them to be a Rule of Faith and Life, a Judge of Religious Controversies; take Men off from Reading them; deny the Scripture to be any Means whereby we may come to know God, or Christ, or our selves; affirm them to be no Means whereby to resist Temptation, and are Dangerous to be read; deny them to be Profitable, but as Experienced; put Scripture and Spirit in Opposition; affirm the Doctrines, Commands and Holy Examples expressed in the Scriptures (as such) to be not at all binding to us; hold it as the Sin of Idolatry to believe and live according to the Instructions and Holy Examples expressed in, and by the Scriptures, except we have them by immediate Revelation, as the Apostles: They who do all these things, mentioned in the fore-going Particulars, Deny the Scriptures.*

But the Quakers do all these things; therefore they Deny the Scriptures.

To which I return this Argument.

If to Deny the *Scriptures* to be the *Word of God*; to make what Writings are given forth by the same Spirit relative of the *Scriptures*; if not to prefer any Writings before the *Scriptures*, nor equal them to the *Scriptures*; if to deny the *Scriptures* to be most properly the General Rule of Faith and Life, and Judge of Controversie, and not the Spirit rather; if not to take Men off from Reading the *Scriptures* for Instruction, &c. if not to Deny them to be any Means, whereby Men may come to know God, Christ or our selves; if to affirm them to be a Means whereby to resist Temptation; not Dangerous to be read; if to deny them to be read to any profit, without the Assistance of the Spirit, especially by such as know them not, who are in a Rebellious and Unregenerate State; if never to dare to put the *Scriptures* and Spirit in Opposition to each other; if not to affirm the Doctrines, Expressions and Holy Examples, as such, not to be binding (Temporary Services excepted) if to hold it as no Sin of Idolatry, nor any other, to Believe and Live according to the Instructions and Holy Examples expressed in, and by the *Scriptures*: If to do all these things, so mentioned, be not to deny, condemn and Undervalue, but rather to honour, rightly instate and recommend the *Scriptures*; then the Quakers, who Believe and Do all this, are not Deniers, but Owners, Asserters and Defenders of the *Scriptures*, so far as they themselves desire to be Defended. But we have largely prov'd, that so to do, is not to deny them, and that the Quakers

so bold ; therefore the *Quakers* are no Denyers, but Maintainers of the True and Divine Authority of the *Scriptures*.

§. 8. For his Comparison of us with the *Papists* (though he has been so Cunning, or Unjust rather, as to quote their *Authors* and not ours, and some passages we justly doubt) it is Ridiculous, and every way Unworthy of our Notice. A mere Begging of the Question, and by what we can guess, design'd only to bring an *Odium* upon us. He puts the *Scriptures* in the middle, and the *Quakers* and *Papists*, like the two *Theeves* upon the Cross, on each side, to discover their Harmonious Agreement against them ; which of them he makes to be him that should go to *Paradice*, I know not : but we have the upper Hand.

But we can never allow of the Comparison, since the *Papists* place the *Rule and Judgship*, in a *Pope*, or *General Council*, and the *Quakers* in the *Eternal, Unerrable, Holy Spirit of God*, and consequently, our Adversary is basely Irreverent to God, that brings the *Pope*, or a *Council of Fallible Men* upon a Comparison with his Infallible Spirit. Nor, if it were true, would it be any thing against us ; since *Protestants* will not allow themselves to be therefore *Papists*, because in several things they agree ; as about *God, Eternity, Christ, his Life, Death, Sufferings, Resurrection, Last Judgment, and Eternal Recompence*.

§. 9. To conclude ; We dare leave it with God, and all sober Men, to judge, how far J. Faldo hath abused us, in giving in so black a Charge against us, and traducing our Persons, and perverting our

Writings to prove it, by base Characters fastned upon the one, and false Inferences charg'd upon the other ; Which of themselves conspire the Overthrow of their Inventer : and thus is he fairly turn'd off from the highest Round of the Ladder, which he hath so unadvisedly adventur'd to mount. And as it fares with some Notorious Malefactors, he remains there Pendent, as a Monument of his own Rash, and Dishonest Undertakings to the Terror of all Passengers, who shall happen to travel by this way of Controversie to the Land of Truth.

CHAP. X.

He chargeth us with a Denial of all the Ordinances of the Gospel. First in general, then in particular. His Proof of the first Invalid. His great Disingenuity in wresting our words, especially I. Pennington's.

S. **T**he Second part of his Book begins with the Quakers Denial of all the Ordinances of the Gospel, as he will have it. It is more then possible that p. 1. 2. we shall prove him, ere we part, not only to 3. 4. 5. be a Denier of the True Gospel Ordinances, but indeed, an Introducer of another Gospel, if such a thing may be : But to his Charge ; First in general, then in particular. The Quakers deny the Ordinances of the Gospel in general, by which, sayes he I understand, not those of Nature's Book, nor what was revealed by Moses, but those Ordinances which were commanded by Precept, or prescribed by Example in the New Testament. Now to prove what he says of the Quakers, he cites G. Fox thus ; " And we say, He Christ hath

"hath triumphed over the Ordinances, and blotted them out, and they are not to be touched, and the "Saints have Christ in them, who is the End of outward Forms, G. Myst. p. 52.

In all which I find no Denial of *Gospel-Ordinances*; Nor were they so much as meant by him: His Language is Scriptural; For Christ did blot out the Hand-writing of *Ordinances*, and he was to the Saints then, and is to those now, who rightly believe in him, the End of all Meats, Drinks, Washings, Days, or any other Temporal, Elementary or Figurative Worship: for *f. Faldo* then to charge a Denial of all *Gospel-Ordinances* upon these words, is to plead for a Legal Dispensation, and Bondage to the Shadows of the Good Things to come; thereby making Christ's coming of none Effect: and Consequently introducing of another *Gospel*, as speaks the Apostle; besides that he basely wrests our Words.

§. 2. Again, But Pennington is so Cruel, by that time he arrives to P. 38. of Unity, that he says " Such of the People of God, as do not follow the Lord perfectly out of the City of Abomination [V I S I B L E W O R S H I P] but be found in any part thereof when the Lord cometh to judge her, the Lord will not spare them.

I perceive that unless we will allow *f. Faldo* the Liberty of telling the World our Meaning, or rather making his own to be ours, his Essays come to nothing. What Words can be founder of their Kind, [Visible Worship] being left out, and which our Adversary unworthily puts in? Are not People to follow God fully? Strange Doctrine that he teacheth! But grant him his *Gloss*, alias, *gross Comment*, without Distinction, and

and I know he do's his Work. But we are not so easily to be overlaid. We do declare, that while Men have *Boies*, which are the visible Parts of Men, and the *Bodies* of Men are conversably concern'd in Religious Worship as well as the Soul, there will be, there must be, and there ought to be a *Visible Worship*; Therefore most false is J. Faldo's Paraphrase: yet thus far we could go; That *Visible Worship* (as such) without a due Regard to what Kind of Worship it may be, and what is the Root from whence it came, cannot be well pleasing to God; For then, that so Splendid Whore, and Deceitful Prophet, at large described in the Revelation of Saint John, would be therefore true Worshippers, because their *Worship was Visible*: But I do perceive, that here it pincheth, with almost all Professions; *The Quakers would put us off our own Strivings, Willings, Runnings in our own Wisdom, Contrivance Appointment*; whereby we must take up such a Cross to self, as is insupportable to Flesh and Blood: And indeed it is so; which all must come to know a Crucifying of, or they enter not into the Kingdom of God here, nor hereafter: *The Old Leaven must be purg'd out, and the New Wine have a New Bottle*: Men must become Children, and Religion taken up not upon *Conciliation*, must be abandoned for the least Appearance of God's Light breaking in upon the Heart and Conscience, reproving the unfruitful Works of Darkness.

CHAP. XI.

The first of the particular Ordinances, he says we deny, is the Ministry. His Proof lame. W. P. and his Friends defended. J. F. and his Gang reproveable. We own a Gospel one; but not his. The Calling abused by such Pretenders.

S. H E now descends to show our Denial of the *Ordinances of the Gospel* in particular; and we, to examine what he says; wherein if he succeed no better then in his Endeavours to manifest our Denial of them in general; I think the Reader will have reason to think, we shall not sit down by the loss. But hear him.

S. 2. They Deny all Ministry that bath a mediate Call to that Office; quoting J. Parnel's *Shield &c.* p. 16.
 " And their Call to the Ministry we deny, which is
 " Mediate. Also G. Fox in his *Gr. Myst.* pag. 45.
 " But who can witness an Immediate Call from God,
 " and speak as they are moved by the Holy Ghost,
 " and such travel from place to place having no
 " certain Dwelling-place, this Ministry we own and
 " witness.

The Charge against the *Priests* I esteem sound, but not J. Faldo's against the *Quakers*. We do for several Reasons already urg'd, deny that any Man can be a *True Minister* who is not immediately Call'd; for it's not, go ye forth into all the World and preach the *Gospel*, that

that belongs unto all Men ; no more then, because Princes send Ambassadors to Princes with their Credentials, therefore every Man ought to do the like in Imitation, without considering those necessary Qualifications that belong to such an Action. Peter, John &c. were a great while Disciples, not at Academies, but in Christ's School, which taught the Mortification of Lusts, and an holy self denying Life ; To such it was that the Commission came, but neither was their Commission of force, till they had received that Anointing, which was to enable them to act by it. If then every Holy Man as such, is not fitly gifted and impower'd to be a Minister, but that it depends upon a more Immediate, and Extraordinary thing ; certainly those, who take upon them the Ministry, that have neither learnt by true Mortification to be Holy, nor receiv'd any Power from Heaven to be Ministers, but explode both as to the present Age, and Teach for Hire, and Divine for Money, are not of Christ's making, but their own ; and therefore to be denied. And thus much J. Faldo to his pag. 9. own apparent Overthrow grants us ; where he says, we acknowledge that all True Ministers of Christ ought to have an Immediate Call, such as consists in Grace and Gifts ; And such as have not this Immediate Call, we account unworthy of the Thing and Name.

What more has any Quaker said ? Why is James Parnel quoted to prove that what he charges upon the Quakers as to their Denying the Ministry of the Gospel, is a Truth, when it is become no Crime at all in J. Faldo to assert, that who are not Immediately call'd are Unworthy both of the Name and Thing ? Is he become an Enemy himself to that Gospel-Ordinance ? If Immediate, then not Mediate : and if not Mediate, then J. Parnel and G. Fox writ Orthadoxally ;

doxally ; consequently , we are not to be reputed Denyers of the Ministry of the Gospel, because we assert that no Man is a Gospel-Minister, who is not Immediately call'd thereto. So that his Mineing of the Matter in the next page, will no ways qualifie it ; viz. That Motions by the Holy Ghost he allows, yet he affirms, that those who are moved by the Commands of the Spirit in the Scripture, are mov'd by the Holy Ghost : For if any holy Man reading the Apostle's Commission, shall at that instant of Time receive an Heavenly Power to make it his, laying that same Injunction upon him, and induing him with such a Measure of that Divine Power, as they received, *We shall cheerfully grant him to be truly call'd* ; yet not because, *Go ye into all Nations and preach the Gospel*, is there written, but because God respoke those Words by the same Living and Eternal Power immediately to that Particular Person, which made, what otherwise was but the Commission of the Apostles, his Commission also.

S. 3. But there is a Word or two, which having layn hard upon his Stomach he vomits up thus : *As for having no Certain Dwelling-* pag. 10. *place, and leaving Houses, Lands and Possessions, let them repair to William Penn, and others of their Ministers, for an Answer to it, who have large Possessions and brave Habitations, such as few Ministers as they disclaim (especially the POOR NON-COMFORMISTS) enjoy.*

What Answer this is to that part of *G. Fox's* Words, which it pretends to refute, is obvious to the meanest Capacity that is not prejudic'd ; For my part, I know not what induc'd him to any Answer at all, being Scripture Words, unless it were, that

that he might reflect upon the Plenty God hath given some of us. What! Doth he envy Men the Blessings of Heaven, upon their Industry? or the Love of Parents to their Children? Is his Eye Evil, because God's Eye is Good? Doth his Mouth water after the Quakers Possessions, now the Government hath justly and seasonably prevented him of a fat Benefice? But, why must William Penn's Name be question'd about Houses and Possessions? Is he Angry that an Enmity like his own, in his deceas'd Father, depriv'd him not of that Estate for Conscience sake, he now begrudges him the Injoyment of? but he dyed a better Man, a more Natural Father, and sincere Christian, than a Man of J. Faldo's Sordid Conscience will ever do; But let me tell the Man (if yet he be worthy of that Name) that W. Penn first lost his Estate before he got it; and sacrific'd it, the Comfort of his Fathers House, and whatever was dear of this World to the Quiet of a Conscience void of Offence, before it pleas'd Almighty God to make all his. Such as have known him better then J. Faldo's Informers, of the most eminent both of Presbyterians, Independents and Anabaptists, could tell him, he hath had a Conscience, (whatever they believe now) that was not to be caught by the Baits of Pleasure, Estate, Preferment or Esteem in this World; as well as that no Severity us'd to bow or balk it, could prevail to renounce what it had believ'd upon pure Convictions. To conclude his Defence in this place; He got not what he bath, by Preaching (as perhaps Mercenary J. Faldo, and many of his Coat have done) but having it, by God's Providence and Faithfulness, can notwithstanding (through the continued Love of God) freely bestow his Strength, Labour, Estate, and Life too, for the Promotion of the Unchangeable Pure Way.

Way of God, in which he has believ'd, from whom he received, and to whom he ow's all that he hath.

But why poor Non-Conformists, after all their preacht up Battles, Spoyls, Plunders, Sacrileges, Decimations &c. Rich, and Covetous as ever : As Rich, because the Bason walks, and takes its Rounds two to one of which it did ; and Covetous, because they remain as discontented, as if they were starving ; witness a Late begging Book from a Non-Conformist's hand, which conjures their Hearers into larger Benevolence, though by the style one would think, it were their just Due. I am perswaded, their Preachings, Christnings, Burials, Churchings, alias, Lying in Visits, Exhortations, Thanksgivings, and Prayers, have cheated People of more Gold and Silver, then ever they did dare to make the least Pretence to. (though they alwayes dar'd to take, what they could get) in their former Dayes of Power. But this is nothing to me further, then that it is less dishonourable to William Penn, or any other Quaker, whom God hath blessed with a plentiful Subsistence, that having Estates, they notwithstanding should sustain the Labour, and Suffering of Preaching the Gospel, and that at all seasons, then in *Faldo and his Brethren*, who (it's greatly to be feared) preach, what they call the Gospel, that they might get Estates, at least Livelihoods by it, let him or them say what they will. I could give him a long List of more *Exacting Jacky, Hawking, Mercenary, Bargains of Presbyterians, Independents & Anabaptists, then can readily be parallel'd by Parish-Priests* ; A thing once denied by them, and ought still to be Detested of all others.

S. 4. But he ends not here concerning the Ministry : For says he, *The Quakers deny our Ministry, because*

because we preach from the Scripture. A wicked Lye, minted out of Hell it self : We have laid down no such Proposition ; nor tending to it. But he supposeth J. Parnel helps him to prove this Assertion.

" And here is the Difference of the Ministers of the World, and the Ministers of Christ — The One of the Letter, the other of the Spirit.

Strange Impudence, to call this a Proof. It is a Proof indeed, but against him ; for if a False or *Worldly Ministry*, under the Form of Godliness may not be, Farewell Scripture. But if such a Thing will be allow'd us, then since the Letter or Scriptures are not by them rejected, but in *them* most highly admired, and that they pretend to collect all they believe or know from thence (though indeed they understand them not) we have great Reason to say, that those who are *Ministers only from the Letter*, with what they imaginarily comment upon it, are not Christ's *Ministers*. We are so far from making it a Reason why we deny your *Ministry*, who are under that Qualification, that we utterly deny you to have that Knowledge from the Scripture which we except against, but your own Inventions and groundless Conceits alone : For though J. Faldo thinks it very *Heterodox* to say, that unless we are immediately assured from the Light within of the Truth of what we hold, and

pag. 14. that all Belief, not so discover'd, is a Lye ;
 15. deriding at *Samuel Fisher's Answer* in that

Case, Those who swore, as the Lord lived, swore falsely, because they knew him not to live ; affirming to us, that they were such as did not believe him to live at all, and therefore S. Fisher erred (in his Construction) I say, though it be so, yet we are not forclerk of Reason as well as Scripture to our Defence. For

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no Truth is such to me, which I either do not know to be true, or have not some real Ground to believe to be such, however true it may be in it self. And that *Sam. Fisher* urg'd that Scripture pertinently, and Consequently his return upon it is impertinent, He himself has provided us with an Argument; for if he will not have it, that they therefore lyed, in saying as the Lord liveth, because they knew him not to live, we must see what was the Reason that God gave their *Asservation* the Lye. Sayes *J. Faldo*, *they did not believe him to live at all*. Very well, then the Narrow of the Difference lyes here, That we say, *They knew him not to live*; And *J. Faldo* says, *That they believ'd him not to live*. Now I would fain know which are most excusable? One sayes, *they who said, as sure as the Lord liveth, lyed, because they know not God to live*; and the other, *that they believ'd him not to live*. If any thing be to be gotten, it is this; *that they who know him not to live might believe him however to live, whilst those who believ'd him not live, would not believe a thing they had no Ground or Knowledge inducing them to it*. But he has lead us to a quick Expedient, *They did know God to live; because he that lives, may know from thence that God lives, who holds every Soul in Life that lives*. To which I return, *that they did believe God to live, because they lived; for how could they doubt of his Living, who held them in Life*: But enough of this. To conclude; *A Living Spiritual Ministry we own that preaches the Everlasting Gospel in its own Power, and that freely, to the Raising of People dead in Trespasses and Sin, to turn them from Darkness to Light, that they might serve the Living Lord God of Heaven and Earth, in the Newness of the Spirit, whose worthy of all Honour and Glory forever*.

CHAP. XII.

The Second particular Ordinance is a Gospel-Church. His Definition for us, by its gross Contrariety to the Scripture. His base Inference of our Denial of Religious Societies, and Outward Gifts, from our Friends asserting of but one Catholick Church, and that it is in God. A Gospel-Church own'd. Our Adversary proved Heterodox about Apostolical Preaching. Inward Sence preferr'd before Intelligence.

S. **T**HE Next Gospel-Ordinance, he says we derive, is a *Gospel-Church*; Not to spend time about his Way of Phrasing it, though uncooth enough; *We shall attend his Proof.*

page 16. "And the Church so gathered into 17, 18. "God, is the Pillar and Ground of Truth, where the Spirit alone is Teacher.

J. N. *Love to the Lost*, pag. 17.

Upon which he argues thus. *The Gospel-Church is a Church which hath other Teachers, and not the Spirit alone; whereas the Apostles gave themselves to Preaching of the Word, and Elders were ordained; therefore the Quakers deny a Gospel-Church, and they contradict themselves, for they have more Teachers than All others. A Lye to be sure.*

There is greatly wanting to this Priest a better Understanding, or more Honesty in using what he has; for who is not blinded with Prejudice, may discern, that from our speaking of the *Universal Church of God*, which says the Apostle, as well the

the Quakers, is in God ; he infers, that we deny all Visible Religious Societies, commonly called by the Ancients the Churches of Asia, Thessalonica, Ephesus, Corinth, &c. And from our Asserting the Spirit to be the only Gospel-Teacher of all who believe, he concludes, that we deny all Preaching of Men, though by the Spirit. O blind, or else most disingenous Man ! What Charge that upon us, which our Practice gives the Eye to every day. But when we urge this against him, and such like Adversaries, then it is not, that he hath Mis-represented us, but that we have Contradicted our selves.

But to clear the Point, if it can yet be doubtful : We do believe, there is One, and but One Universal Church, the Ground and Pillar of Truth, and that is in God ; anchor'd, establishes and builts upon him, the Rock of Ages, and Foundation of many Generations : and as such, neither is every Visible Society, making Profession of Religion, nor are all of them together, that Church ; but such alone, who are washed in the Blood of the Lamb, and ingrafted into the True Vine, bringing forth the Fruits of Holiness to the Eternal Honour, Glory, and Renown of Christ the Head, who is over all, God, blessed for evermore. And though there be a Mediate Preaching, which is to say, that the Spirit speaks by such whom he hath anointed to preach ; yet it cannot be strictly said, that *Man preaches*, or it is *Man's Ministry*, but rather, the *Spirit by Man*, and that it is the *Spirit's Ministry*, and *Man only a Mean, or Instrument, through which the Teaching is convey'd, or Direction rather to the true Teacher, the Light in the Conscience* : Not that the Lord doth not sometimes plentifully teach his Children without any such Means too, who are turned to the Grace in the Heart, and believe and walk in his Holy Light, where

God is to be found, and an Access to this Holy, Blessed Presence administred ; for he hath both promised it of old, and perform'd it in our Dayes. Thus the Apostles were Preachers, not from Man, nor by Man, but by the Revelation of the Son of God, declar-
 ing of the Mysteries of God's Everlasting Kingdom,
 1. Cor. as they were moved by the Holy Ghost :
 14. 31. And so none are exempted ; for all may Pro-
 pheſie one by one, that the Church may be edified.
 Yet I cannot but observe, that (1) the Man implicitely denies that to be a True Church, which is the Ground and Pillar of Truth, for such the Quakers style a Go-
 spel-Church. (2) That he affirms the True Church to have other Teachers then the Spirit : which is to say ; that the Primitive Churches were not led, guided and taught by the Spirit of God only, but by some other Teacher's also ; contrary to express Scripture, the Promise of God, and very End of the blessed Gospel. If he sayes that he meant the Apostles, that were inspired ; I answer, that was never deny'd by us, because that was the Teaching of the Spirit by them, which was very little less, then if it had been immediately in them : So that one of these two things must follow from his kind of Arguing ; Either the Apostles preacht without the Motions of the Eternal Spirit ; Or, Preaching as they were moved of God's Spirit, was their Preaching, and not the Holy Spirit's that so plentifully dictated to them what they were to say : But in as much as neither can be reputed true by true Christian Men, I conclude the Quakers sound, and their boasting Adversary Heretical.

S. 2. But he thinks he hath clearly got the Point of us, about a Quaker's telling him, they knew, that one of the Dutch Nation spoke by the Spirit in a Meet-
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ing of ours, though in that Language which was not understood by the Meeting, because they all found Refreshings.

I will be faithful in giving his Observation upon it: Of the unknown Language he sayes, *This was orderly according to the Popish Mass, who read Prayers in an Unknown Tongue to the People;* but herein he wrongs us, for though we do acknowledge, that the pure and single Power of the Almighty, may both strike Astonishment, and give Refreshment, where the words utter'd are not alwayes understood; since he doth both frequently without them: and that Understanding and Sence are two things; for the Devil may speak the best words in the Bible, and be an undiscover'd Devil still, except by this Divine Light, Power or Spirit be be inwardly manifested; consequently a right Sence may be had, where words may not be understood, which is the *One Tongue* to the Children of the Light. Yet we not only decry all design'd Obscurity by Praying and Preaching in unknown Languages, but with the *Apostle* say, that we choose rather by far to speak in a known Tongue, that the People may understand our Words, as well as have a sence of our Spirits; Nor did ever any *Quaker* yet pretend to be moved to pray in an Unknown Language, whilst he was Master of that which was well known to the People: since then we don't affect such Obscurity, the Case of all those *Papists*, who pray in *Latin*, rather then in their Native and vulgar Tongue, he is very disingenuous in that reflection.

S. 3. Upon the *Quakers* Reason, why they knew that Declaration was from the Spirit of God, viz. because they found Refreshings, he bestows this Confutation,

tion, so have Children many a time AT PUPPET-PLAYES. What a pass are those People come to, who yet deny all Teachings of Man?

But what a Pass, may I rather say, hath this Man's implacable Sprit against the Truth of God brought him to? who to his Dishonesty before, adds Prophaneness, joyn'd with Scoff and Impudence, when he denies all Refreshment that comes not by sound of Words, in a known Tongue, to be any more Certainty from God's Spirit than the Pleasure, Children take at Puppet-Plays, though he could not but think the Person that spok to him meant by Refreshings what came from God, & that there can be no Proportion or Comparison betwixt that Persons Answer, and the Ungodly Sport of Puppet-Playes. Ben-Johnsons ALCHYMIST, which all good Men detest, and himself dying, abhorred, hath nothing in it half so gross in Abuse of Religion. I even tremble at the Thoughts of that Hand writing upon the Wall, which this Man's Impiety is writing (I fear with indeleble Characters) against him, who will receive a just and certain Recompence at the hand of the Righteous Judge of Heaven and Earth, for all his hard Speeches against the Holy Way of the Lord.

S. 4. But let me not omit to shew the Blow he gives his own Cause in this Expression; since by the same Reason that we know no Refreshment to be any more of God, without known Words, then that of a Puppet-Play; he knows nor any more the Teachings of the God above, p. 113. nor the Motions of the Holy Ghost or Dictates of the Grace of God within 2. Part. 9, 10. (known Words being excepted) to be of God; then that Refreshment little Children have in a Puppet-Play;

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The Consequence of which Diabolical Comparison is nothing less, than to overthrow all inward sense of God's Presence, or that Refreshment which comes from it; And then indeed, we must confess, we should be necessitated either to deny all Teaching, or conclude with this Antichristian Priest, That Man's Teaching, or Ministry ought to be adhered to. Where if Puppet-Playes be meer Imitations of real things, as I have been credibly told, we know not, but our Ignorance of an Inward Sense, might render us very fit to judge in favour of the Priest & his Puppet-Play-Doctrine; till when, we leave Imitating J. Faldo, and the Puppets together, who alike fainedly represent Life, Power and Spirit, but in reality are empty Sounds, and meer Wind rattling through lifeless Truncks.

CHAP. XIII.

But we deny Preaching, says he. His Disingenuity in stating our Principles. We hold and practise true Gospel-Preaching. No Difference between what the Light teacheth and the Scripture. Our Gospel is Peace; Our Adversary's, is War, &c. True Preaching converts, our Adversary's not.

S. A Nother of those Ordinances, he falsely affirms us to deny, is Preaching, of which he speaks thus; They will allow a Hearing the word preach'd, and that must be the Light within; p1g. 20. but the Mind of God contained in the Scripture, they must by no means bear preached; for (as I hinted from G. Fox) we must

must not hear Man; for the Prophets bid cease from Man.

This is so far from making against us, that it makes for us, at an high rate; For who preaches without that Light of Christ, that the Quakers affirm all True Preaching proceeds from, preaches not from the Discoveries and Leadings of the Light, and consequently all such Preaching is in the Darkness, where God's Counsel cannot be known. Nay, how is it possible that People can be turn'd from Darkness to the Light, (the End of Preaching) by those, who deny, that Men ought to preach from the Revelations and Guidings of the Light?

§. 2. He hath also with manifest Baseness, brought us in, as putting a Difference betwixt our Preaching by the Light within, and that Doctrine of God, which is contained in the Scriptures; Whereas we Read, Believe, Practise and Preach no other Doctrine, for Truth, then what is explicitely or implicitely there held forth; and testified unto: Though we confess, that we don't only so believe, practise, and preach it, because there written; but from an Inward Living Power or Spirit, which both Opens the Mysteries thereof to our Understandings, begets right Belief in them, and at sundry times moves upon our Hearts to declare a fresh those Ancient, Blessed Truths therein express. And this is what G. F. meant; and we All understand by Ceasing from Man, to wit, meer Man; not Man Inspir'd, or so Divinely qualified.

But he has a Scripture, and a Passage out of W. Smith to justify his Charge, at least he thinks so; Rom. 10. 15. 18. And how shall they preach, except they be first? as it is written, How beautiful are the Feet of them that preach the Gospel of Peace?

Peace? &c. We say so to; and did we mean the same, twere happy for *J. Faldo*. By being sent, we understand by the Light within, and the Scripture without, a being anointed by the immediate Power of God, without which the Disciples themselves, who had so many Advantages above us, were not to budge: They could have told most of what Jesus had done and suffer'd, which, though Truth in it self, and they able to relate it, yet bare Truth, and all they had seen or known, without a Living Immediate Power and Commission within (the Baptism of the Holy Spirit) they were not to budge on God's Account. If *J. Faldo* could give us as good Evidence of his being so call'd, as he hath done of a False and Enrag'd Spirit against the Truth, we should acknowledge him for a Gospel-Minister; but since he dis-acknowledges all Share in any such Mission, we justly refuse him any part in a Gospel-Ministry.

S. 3. In short; If none can preach without being sent, then since he & his Tribe were never so sent, they ought not to preach, nor any to hear them; For Right Faith can never come by such a Ministry: No; They are Right Gospel-Ministers, & their Feet truly beautiful, whose Gospel is Peace on Earth, & good-Will towards Men; Not Garments rold in the Blood of Kings, Princes, Rulers and People: No Worldly Armies, Battles, Victories, Trophies, Spoiles, Sequestrations, Decimensions, and the like Blood-thirsty and Tyrannical Projects: In which *J. Faldo* and his PQOR NON-CONFORMING MINISTERS have had their Hands almost over Head and Ears, till they had well nigh lost their Ears, and their Heads too.

Such Covenant-breaking, Self-seeking, Proud, Covetous, Tyrannical, Club-law, Persecuting Priests we could never own; but ever did, and ever shall earnestly bear our faithful Testimony against them, as the Locusts, Caterpillers, Serpents, and Dragons of the Earth, whose Cruelty, Self-seeking and Falseness hath griev'd Good Men, and caused the Wicked to Blaspheme the Name of the God of Heaven; whose Damnation slumbers not, if by unfeigned Contrition not prevented.

§. 4. Well, but we are to hear, what strength William Smith's Primer can give to his Charge:
 "Quest. Is there something of God in my Conscience, that will give me the Knowledge of him?
 "Ans^w. There is not any thing else that can do it, That is, principally there is no other Teacher, no other Revealer, or Discoverer of the Mind and Will of God to us than Christ the Light, as saith the Scripture; No man knows the Father but the Son, the true Light, and he, to whom the Son reveals him: And whatever makes manifest is Light. Now unless a Man may know God without any Manifestation, it is impossible, that he should be known without Light, that only gives it; especially when it shall be considered, That HE is Light it self: If then there is no Knowing of God, but that which we know must first be manifested, and that whatever makes manifest the Things of God, is Light; it evidently follows, That the Light is the Alone Author of those Discoveries Men receive of the Mind of God. And whatever Knowledge may be given or rightly obtained through the Scriptures, is not to be imputed to the Scripture as such, but that Divine Light, which gives inward

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Conviction of the Truth, of what is outwardly read, or writ in that excellent Book called Scripture. So that still to Christ the True Light, as the Chiefest Cause (in which sense he is most properly so called) do we rightly ascribe all the Knowledge we have of God, and his Everlasting Kingdom.

CHAP. XIV.

His Charge of our Denial of Gospel-Prayer, inverted. The Prayer he pleads for, Anti-Gospel. True Prayer stated, asserted and defended with Plainness from Scripture and Reason. That as well in Families as Adorings, and at Meals, as both False Worship, detestable to God. All False, wherein God's Spirit is not the first and chief Mover and Assister. The Subtilty of Satan imputting upon unacceptable Prayer, to prevent True Prayer.

S. B *Ut we deny Prayer as well as Preaching.* Pag. 23,
1. If he may be credited; and indeed 24, 26.
we do so by the same Figure, or contrary
Way of Speaking, that we deny them, that is, as John
Faldo owns them; but not that therefore we should
deny them at all. His Charge lies in three parts.

First, *That we Contemn True Gospel-Prayer;* To prove which he cites W. Smith's Catechism, p. 107,
" Though some may not speak in such formal compo-
" sed Words, yet in the same Wisdom their Words
" are formal; they can set their own Time to begin
" and end; and when they will they can utter Words,
" and when they will they can be silent; and this is
" the

the Unclean Part, which offers to God, which he doth not accept. Very well, and what is this to the denying of Gospel-Prayer? It seems then, that what Prayer this Passage reflects upon, is Gospel; consequently, if I understand any thing, formal, wise Words, in Man's Time, and Will, which is Unclean, is Gospel-Prayer in J. Faldo's account; otherwise it is utterly false to say, That W. Smith's Words prove the Quakers to contemn Gospel-Prayer. But what can be more clear to the View of every Impartial Soul, than that J. Faldo's making that Prayer only which he is capable of himself, that stands in his own Time, Will, Wisdom, and Invention to be Gospel, rather than to deny it, and seek after one more truly Evangelical; is not so much to maintain the Truth, as himself.

S. 2. Secondly, he says, That we own no Prayer
 P. 27. that is not by immediate Inspiration and Motion
 30. of the Spirit, and without the Use of our Concep-
 tion and Direction of our Understanding: His
 third I will add to this, because to the same Purpose;
 viz. That we own no Prayer, but what is by and in the
 Light Within; and here he brings 3. or 4. Testimonies
 which are to the same purpose. I grant what he says
 of us in this particular, to be our Faith; and shall
 prove it to be sound Doctrine from the Scriptures of
 John 4.24. Truth. The Worship of God is in the Spi-
 rit and in the Truth; Now unless Men
 may perform Gospel-Worship without the Spirit
 and the Truth, or if in the Spirit and the Truth,
 yet not by the Motion of either, a thing absurd; it must
 needs be, that Men ought only to pray or preach by the
 Motion of the Spirit and of the Truth.

If such only are Children of God, who are led by the Spirit of God, and walk in the Light, as Christ is Light, and that therein Access alone may be had to God, who is Light, and in whom is no Darkness at all; then with good Reason may we say, *That no Prayer that ascends to God without the Leading of God's Spirit, and which is not by, and in the Light, can be acceptable with him;* consequently, *Gospel-Prayer is only from the Motions of the Spirit of God, and by and in the Light of Christ.* Again,

No Prophecy or Preaching was to be of old, but by the immediate Revelation or Motion of the Spirit, though it was but to Men; of far greater Reason should not any Prayer be made without a Motion of the same Spirit, which is to the Eternal, only wise God.

S. 3. Nay, the Creature considered from under the Leadings of God's Spirit in all Religious Actions, is unable to think a good Thought, much less to perform one good Work; and as the Professors say, *from the Crown of the Head to the Soal of the Foot, we altogether unclean;* will it follow then, that either such corrupt and sinful Duties are Gospel-Prayer, and an Ordinance of God: or else, that what we assert of Praying by the Motions of the Spirit, and in, and by the Light of Christ in our Hearts, must be the only Gospel-Worship, which we are yet further inclined to believe.

For it is said in Scripture, that the Word and Prayer sanctifieth all things: Now if we take this Word in our sense, to wit, the Word of God; then we are to consider, whether the Word derives its Sanctifying Virtue from the Prayer, or the Prayer from this Word?

Not

Not the former to be sure ; If then it be allowed to be the latter, since this Prayer (which to be sure is Gospel, or the Apostle would not have owned it) hath a Sanctifying Virtue in it ; & that no Prayer begun or carried on by mere Man, can sanctifie, because we are of our selves unable to think one good Thought, it evidently follows, That this Word of God, which gives Prayer that Sanctifying Power, doth begin or move first in that Sanctifying, Acceptable, Truly Gospel-Prayer.

S. 4. But now suppose by Word is meant the Words, either of Scripture, or Preachings, yet are we safe ; For, since nothing can sanctifie, but it must be from it self, or something else, and that mere Man in Preaching or Praying cannot ; and that God is that alone Power, Wisdom and Eternal Spirit that is able to sanctifie ; it will follow also, that God's Spirit or Power moving in the Heart is that alone which renders the Words or Prayers of any sanctifying. Nor is this all : The Pool of Bethesda is a notable Figure of the Matter in hand : where the Certainty of being cured upon stepping into the Pool so soon as ever the Angel had moved the Waters, doth very lively represent to us, that what Benefit we may ever expect to receive from the Lord, comes not from an hasty Rushing into any Religious Performance in our own time, but our patient Waiting, till the Lord's holy Angel stirs and moves the Waters, and then to lay all aside to imbrace so blessed an Opportunity. Further,

S. 5. The Gospel-State is an Eternal Sabbath. He that prays in his own Will, Time, Wisdom, Invention, is picking Sticks, and kindling a Fire, and compassing him,

himself about with the Sparks of the Fire of his own kindling : This Man bath not Ceas'd from his own Works, he will suffer los's in the Day of God, and his Bed will be made in Sorrow.

S. 6. Nor is this the utmost of our Force ; For whatever God hath not required, just will it be with him to say, *who bath required these things as your hands ?* Tis true, God loves that his People should pray, and Christ enjoyns it ; but he also bids all Watch unto Prayer ; that is, wait so feele the Spirit of Life to stir which gives Life to Prayer, the Key of David, by which Heaven's Door is opened, and the Soul comes to receive True and Heavenly Refreshment. The Want of which maketh so much Complaint among some, that their Duties are Unholy Things, they want Power, they have pray'd long, but to little purpose ; whereas had they pray'd aright, that had never been. Much more might be said to this, but my Conscience is clear in the Matter, and I shall conclude this Point with a general Confession and Caution.

S. 7. We do acknowledge, That God is ; That he ought to be worshipped ; That Worshipping of God is stricktly a Bowing down before him, in Fear and Holy Reverence, according as he makes himself known to the Creature ; That Prayer is a Gospel-Ordinance ; That is is not only Good, but Necessary to be used ; That God only can give us to pray aright, as well to pray at all ; That therefore his Assistance is necessary ; to have which, there ought to be a Waiting out of all Concernings, Intentions, or Forms, to receive a Living Touch, and Sence from his Pure Living and Eternal Spirit, whereby to set our Spirites at work. This is that Oyl, which makes the Chariot Wheels go smooth-

smoothly, and without which they grate and jar. Those who have not Words, especially in Publick Places, have Sighs and Groans, and a deep and silent Exercise of Spirit God-wards: In which blessed Communion is joyned, and Refreshments that out-do all Worldly Satisfaction. That it is the Duty of all to wait upon God; and that not only at Publick Meetings, but at their own Houses also, and therein as well at their Meals as at all other times for Worship. If any have the Motion of God's Eternal Spirit upon their Hearts, let it be answer'd, to God's Praise, and the Edification of others; if not, let none offer up an unsanctified, dead Sacrifice to the Lord, as all that comes from mere Man is, for it will be their Burden: Neither prodigally spend their own Portion, or that Bread upon others, God has bestowed for their own Use. Thus, whether such Eat, Drink, Sleep, or otherwise Enjoy of God's Benefits; Let all be done with holy Aw, and to the Glory of God our Father: as it will certainly be, if there be but a still and reverent Waiting in Spirit upon the Lord, in the Light of Christ, to be made sensible of his Goodness, and Blessings upon us, and Unity with us in our Undertakings, and Enjoyments. And let this be a Warning unto all, in the Name and Fear of the Jealous God of Heaven and Earth, that they do not offer up to God their half, and lame, and blind Self-Sacrifices, which my God abhors; Especially you Professors, whose Leaves are large, but your Fruit little: Think not to be heard by your Multitude of Words, nor Variousness of Duties; God regards the Root, the Life, the Power, the Spirit that begets them, and whose Life it is that animates them; if they arise from God's Holy Spirit, and Seed of Life, they can, they will intercede and prevail; but if now, God will say to you one Day, who has required

required these things at your Hands : O ! for the Love of God, and your own Souls, offer not God a Worship out of His own Spirit, much less Contend for it ; for you strengthen Satan's Bonds in so doing, and feed the Mystery of Iniquity, the painted Jezebel, the Mother of Harlots, from whom these false accursed Births have come ; who under outward Imitations and Performances holds People in Death and Darkness, and perfect Enmity against God, and his Living, Spiritual, Holy Seed in them, and others, that is able to bruise the Serpent's Head ; which is the Pure Way of God, and in whom is the Blessing forever ; For the Devil the subtil Serpent having got into those outward Courts of Religion, Signs and Shaddows of the Good Things, which God had given Credit to by his Appearing once in them, he pleads their Divine Institution, against the very Life and Substance, that like old Garments it hath put off ; And so all are deceived by his Transformations and subtil Twinings, who come not to that Inward Sence of Life and Power, which relish the very Spirit, and can try the Inside : Servants are not Masters because they wear their old Clothes ; neither is the Devil an Angel of Light, because he puts on the Pure Ware, the Spirits old Clothes. God once appeared at the Mountain, and *Jersalems*, therefore was either Worship to continue ? No ; God disappeared, that he might set up a more Spiritual Worship, where ends Meats and Drinks, and all outward Services, figurative of the Good things come.

S. 8. Let it not be evilly taken by any of you, neither be ye offended in me, or the Doctrine I here defend ; For all Preachings, Prayings, Graces (as they are

are called) with the rest of the Worship of the Day, which arise not from the Holy Power and Spirit of God, it is at this time laid upon me, and I am bold to declare, in the Name of the Eternal Holy God, *A Blast*, an utter Blast is coming upon them all, and they shall be found amongst the Chaff, and not the Wheat, in the Day of God's terrible Tempest, where nothing but the solid and weighty Seed shall remain Stable and Unshaken. O bow, bow ye tall Cedars, and sturdy Oaks! Come out, and be ye separated by the Power of my God, from all your Inventions, self-Contrivances, self-Runnings and Willings, ye Children of the Night, and Lovers of your own Works, more then Lovers of God's; who out of the Living, Pure Eternal Spirit of Life, are holding forth Faith, Worship, Prayers, and Ordinances, and contending for them, against the very Life it self, that in a more plain Appearance is risen, departed from them; and come to know the one True Faith, Worship, and Great Ordinance of God, by the Operation of his Spirit in all your Hearts and Consciences; else you will dye in your Sins, and Christ shall profit you nothing, but your Dreams of Salvation shall vanish, and utter Destruction will be your Portion for evermore.

CHAP. XV.

*His Charge of our Denial of Baptism and the Sacra-
ments, introduc'd with a Discourse of positive Com-
mands, Destructive of the Foundation of Religion.
The Priest against God, Scripture and Reason. He
confounds himself. Baptism of Water prov'd John's ;
and not to continue. Mat. 28. 19. 1 Cor. 1. 17.
Ephes. 4. 5. cleared and vindicated. The One Spir-
itual Baptism defended.*

S. I am now come to the two last Particulars of this Charge, *Baptism*, and the *Lord's Supper*, which he introduceth with a short Discourse of the Nature of God's Commands, respecting *Gospel-Ordinances*, which he fayes, we deny. I shall onely take notice of this Passage, where he tells us, that the *Ordinances*, hitherto consider'd, are called Moral, from their natural Obligation, pag. 33. although respecting the Substance, they deserve 34. a more **EVANGELICAL** Denomination, without which we cannot (says he) call them **CHRISTIAN ORDINANCES**. But these two I come now to consider, are purely positive, and depend merely upon divinely reveal'd Institution, and God has so express'd his Zealotrie over this Right of his, that when Sins not onely against natural Light, but superadded Pre-
ceptes to confirm and strengthen iss Doubtfulness and Decays, have been passed by without any special Expressions of his Provocation; Sins committed against his positive Laws

(as CIRCUMCISION, and all Ceremonial Laws, as well as Water-Baptism, and what is generally call'd the Lord's Supper) have been avenged with a high Hand.

To all I return these short Heads of Matter. First, that a Ministry, grounded Internally upon the Grace and Gifts of God; externally upon the Scriptures of Truth; A well order'd Church, consisting of Religious Members; Preaching, Praying, and that Scripturally too (by him call'd Christian-Ordinances) are by him made Natural to all Nations, antecedent to Christ's outward Coming, and consequently, there was the Thing Christianity, before the Name Christianity; which pleads our Cause against his first Chapter; and a gross Self-Contradiction. Next, that those he calls Natural Ordinances, and of Universal Obligation, are far more Substantial and Necessary to Salvation, than those two of Water-Baptism, and the Lord's Supper, upon which he more peculiarly bestows the Title of Christian; since no Man can ever be saved without the one, I mean those Natural Ordinances, as he calls them; and any Man may be certainly saved without the other, that he so peculiarly calls Christian-Ordinances; which how Unreasonable, and Preposterous it is, let the Impartial Judge.

Yet again, his great Ignorance, and Abuse of God, and true Religion appears in this, that not only he himself egregiously errs in such a Construction, but confidently affirms God to be more concern'd to vindicate the former, and take Vengeance for the Breach of his positive and exterior Precepts, as the Ceremonial part of the Jews Worship, and the Bread, Wine, and Water Sacramentally us'd now a days (if yet as such, they may be accounted Precepts) which the Devil himself can

can creep into the Profession of, and cannot cleanse as concerning the Conscience, then of his fundamental natural and substantial Laws and Ordinances, without which God cannot be worshipped, nor one Soul saved; in plain Contradiction to that notable Passage of the Prophet, *Bring no more Vain Oblations, Incense is Abomination unto me, the Sabbath, the Calling of Assemblies I cannot away with, it is Iniquity, even the Solemn Meeting.* And when you spread forth your

If. 1.
13, 14,
15, 16,
17.

Hands, I will hide mine Eyes from you; yea when ye make (or multiply) many Prayers, I will not hear; your Hands are ful of Blood: WASH YE, MAKE YOU CLEAN, PUT AWAY THE EVIL OF YOUR DOINGS FROM BEFORE MINE EYES, CEASE TO DO EVIL, LEARN TO DO WELL, SEEK JUDGMENT, RELIEVE THE OPPRESSED, JUDGE THE FATHERLESS, PLEAD FOR THE WIDDOW; Where the Case is determin'd against him. For here we have an Account of their Exactness in many Outward Ceremonial Laws, standing in figurative things, and a most severe Reproof of them, for their great Degeneracy & Corruption, as to their Morals, or Rebellion against God's Natural Ordinances, as *f. Faldo* calls them.

God himself brings the natural and positive Ordinances (as by this Priest distinguisht) into the Scales, & gives the weight against the latter. Let him show us when ever there was a Man wash't and clean'd that was reprov'd for omitting any of those positive and Ceremonial Laws, as I have produc'd a plain Scripture, that expresses God's Detestation and Abhorrence of those of his Elected Nation the Jews, that err'd from the Eternal

Law of Righteousness writ in the Hearts of the very Heathens, though they were never so punctually as to their Observance of outward Institutions; and he will do something: otherwise, as it is manifest, what a Kind of Christianity this Man would make, that any Celsus or Porphyry would blow away with a breath; so it is most clear, that God lays a far greater Stress upon Men walking up to those Immutable Ordinances (by our Adversary called Natural, which we can accept of, as being proper to Mankind) than those Temporary and Shadowy Services that must vanish upon the Appearance of the Substance it self.

And Lastly, It is no less then Blasphemy in our Adversary, and an evident Contradiction to himself, to affirmt, That the Light he grants those Immutable Ordinances to result from, may be doubtful, or decay, respecting it self: lince it were to say, That God the Fountain of that River of Light, from whence those excellent Streams come, is Doubtful, and lyable to Decay; for whatever is naturally incident to any measure of Light; is so to the whole: Nay, it is to affirm, that from a doubtful and decayable Light may and doth issue forth Clear, Divine and Eternal Precepts of Righteousness. I would not have *F. Faldo* lay the Blame of his own Doubts or Decays upon the Light; but upon his own Rebellion against it. He has too too largely vilified that bles-sed Manifestation, to receive much Benefit by it. But O the Injustice of Men, that impute all of Incapacity to see, which is truly from themselves, to the Light Within, which yet they refuse to be ruled by! Let the sober Reader be seriously warned, that he believes in no such Pestiferous Doctrine, which in short, tends to no more nor less, then an Exalting and Preferring the Exterior Coat, or Shell of Religion (and that most of their

their own making too) above and beyond that *Eternal Light*, which is the *Law of God in the Heart*, that leads to perform our Duty uprightly both to God and Man. For I had rather be Moral Socrates in the Day of God's terrible Judgment, than Out-side-Christian J. Faldo, with all his Jeer and Enmity against Christ's Light within. But let's hear what he sayes to these Christian-Ordinances in particular, though we have no Reason to expect much to his own Purpose, whatever he may say for ours, when we consider, how shamefully he has introduced them.

S. 2. I shall begin with Water-Baptism, - it being the first in order of the two, both in its Institution and Practice; which the Quakers deny (in these words) "Baptism we own, which is the Baptism of Christ with the Holy Ghost, and with Fire; but we deny all others. J. Parnel's Shield of Truth, P. 36.
 Fig. II.

To which I say, that we have great Reason so to do; for first, Christ never was Administrator of Water-Baptism, but that of Fire and the Holy Ghost. Water-Baptism was John's, the Fore-ruaner, figuratively, and used to that Preparation, necessary to receive the visible Coming of the *Messiah*; were the *Messiah* now visibly to come, and *John Baptist* alive, it would be Indisputable: But that Time being past, and it being *John's* Visible Administration, which is over, and not *Christ's*; and lastly, that the Fore-runner is not to continue, but give way to Him, and his Administration, that was so fore-run, which was *Christ*, and his Baptism; we do conclude, that there is no such *Baptism*, as *J. Faldo* charges us with the Denial of, that can plead any Continuance in the *Christian Church*.

Church: Which John himself was not unsensible of, when he said, *I shall Decrease, but he will Increase;* and who (like the Morning Star) accordingly Decreast, and became Ecclipt by the Encrease of the Brighter Glory of Christ, who was and is Lord of all.

S. 3. If any should say, that it is not meant of John's Baptism; but a new Water-Baptism instituted by Christ, because of those onely Words on which they ground their Commission, *Go teach all Nations, Baptizing them, &c.* *J. Faldo* answers for me, that it is a Mistake; *He means not another Water-Baptism from John's*, when he tells us, *that the Water-Baptism (which he calls the Christian-Ordinance, and renders the Quakers a sort of Heathens for denying) is that Baptism which was in point of Order and Institution, before the Bread and Wine were instituted: which how well soever it may square with the Episcopalian, Presbyterians, Independents, and Anabaptists Notion of Baptism, (whom he says, he has no further concern'd in his Book, then vindicated) and his own date of Christianity from Christ's Resurrection, it is manifest, first, That no Commission was given by Christ, before he broke Bread with his Disciples; Consequently he must intend John's onely: And next, That John's Commission is self is not extant; much less any Commission to perpetuate his, as generally oblieging: But above all, that the Disciples of Christ should not onely use, but esteem for an Ordinance of Christ a Baptism, that had not their Lord for its Administrator, as saith the Scripture; for Jesus baptised not: is absurd, and all together Anti-Gospel. If we will credit Christ's own saying, *The least in the Kingdom of Heaven is greater then John*; as if he should*

should have said; John's Administration was an Introduction, and a Kind of Preparation in order to my Coming, but no otherwise is it interessed in my Kingdom, which is Spiritual, and that I am now about to set up in the Hearts and Consciences of Men; and the least of that Spiritual Kingdom is greater then the Children of John's Watery Dispensation.

S. 4. That this is Truth I will farther prove even from that very Place, which they repute a sufficient Commission for Water-Baptism. Go therefore and teach all Nations, Baptizing them in the Name of the Father, Son and the Holy Ghost, &c. Mat, 28.

In discoursing of things laid down by the Evangelists, it will not alwayes suffice, what some one Evangelist saith, as in the Passage Controverted. We have here a Commission, it is granted; but what it was with respect to the Baptism mentioned, and the Time when it was to take place, will be the Question; To resolve which, we must have recourse to another place, without which this cannot be so clear to those, who seek after Scripture-Demonstration. Luke in his History of the *Acts* of the *Apostles*, soon after his Addreis to *Theophilus*, gives us an Account of some farewell-Expressions, Christ used to his Disciples; not so fully exprest in his History; which he delivers to us after this manner; *And being assembled together with them, he (Christ) commanded them, that they should not depart from Jerusalem, but wait for the Promise of the Father, which (sayes he) ye have heard of me. FOR JOHN TRULY BAPTIZED WITH WATER, BUT YE SHALL BE*

BE BAPTIZED WITH THE HO.
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From whence nothing can be clearer, then first, that the Baptism mention'd in, *Go, teach all Nations, Baptizing them, &c.* was not the *Baptism of John*; but the *Baptism of the Holy Ghost*, call'd, *the Promise of the Father*, which they were to wait for, recorded by *Luke*, both in the 24th Chapter of his History of Christ, and the first Chapter of his History of the *Acts of the Apostles*. Nay, lest it should be thought, that he meant of another Water-Baptism, as some vainly imagine; to help their Understanding, and prevent all such Mistake, he distinguishes, not betwixt John's Water-Baptism, and his own, but betwixt Any Water-Baptism at all, and his own Baptism of the Holy Ghost. John indeed baptized with Water, *but ye shall be baptized with the Holy Ghost*. Then you will be fitly qualified, and commissionated, after you shall have received the Promise of the Father, which you are to wait for; and then to go, and teach all Nations, *baptizing them, &c.* Suitable to those Expressions of the Baptist himself; *I indeed Baptize Mat. 3, you with Water, but he shall Baptize you with 11, 12. the Holy Ghost. His Fan is in his Hand, he will thoroughly purge his Floor. He that cometh after me is preferred before me.*

Betides, the very words themselves taken in the Original Tongue, import in Point of Propriety nothing less; For the Greek knows no such thing, as *βαπτίζειν αὐτούς εἰς τὸ οὐρανόν*, &c. baptizing them in the Name, but *βαπτίζειν αὐτούς εἰς τὸ οὐρανόν*, baptizing them into the Name of the Father, Son, and Holy Ghost, which by

by the frequent use of that Preposition 'Eis, Into, it is impossible for Water-Baptism to do; no more, than for a Man by it to be baptized with the same Baptism, where-with Christ was to be baptized; to be buried with him, Christ, to be baptized into Christ, Rom. 6. 4. and so to be baptized into his Death; or by it, and not by One Spirit, to be baptized into One Body. Which because no Water-Baptism could ever do, it consequently follows, that it was never intended of Water-Baptism, since it would then have been, to subscribe that to meet Water-Baptism, which it is both utterly impossible for it ever to perform, and is really the alone Property of the Spiritual Baptism of Christ to effect.

§. 5. To our Objection of the Apostle's Answer, *Christ sent me not to Baptize, but to Preach;* he argues; Because he did Baptize some, therefore is P. 39. was an Ordinance: and that he baptiz'd so few, was but prudential, not designed; and the Reason why it was not laid upon the Apostle Paul, was because his Call was extraordinary and out of due time.

But the Confusion and the Weakness of this Reply, might save me the Labour of an Answer with all, but those who might esteem it Unanswerable, because almost Unintelligible. For if every Practice was an Institution, then because the same Apostle Circumcised, it was a Christian-Ordinance. Practice then we see, and all the reasonable World knows, is not Institution. Many things indifferent in their Nature may be practised and used, and yet never instituted or required.

* That he had it not in his Commission, the Priest himself grants; but excuses that Defect by a greater,

viz.

viz. He was called extraordinarily, and out of due time. But as they were all extraordinarily called, or else the Priest contradicts himself, so if we may believe the Apostle, he was Inferior to none of them; If not in his Works, I know no Reason, why he should be reputed so in his Commission. That his Commission was of God is granted on all hands; And if it pleased God to make it none of Paul's Commission, we would be glad to see any of our time produce one more large, and effectual; till when, we are contented with no more Extent in the Point, then God pleased to give his great Apostle: and believe, what-
ever *J. Falda* says to the contrary, that he was a Gospel-Christian-Apostle: And if Water-Baptism had been then reputed a Gospel Christian-Ordinance, neither had God omitted that in his Commission, nor had the Apostle spoke so lightly of it.

S. 6. But *J. Parnel* offends him in these words, at least he takes Offence at them. "They
pag. 37, " who would have one Baptism inward,
38. " another outward, would have Two Ba-
" tisms, when the Scripture saith, The Baptism is but
" One. Shield of Truth, p. 11. Which he would be
thought to Confute thus, and it seems more material,
then any thing he has writ on this Subject.

I must tell him by the way, that he tells an Untrue
wilfully. He mis- or rather abuses the Words of the Ap-
p. 37. stle just before repeated; one Lord, one Faith, one
Baptism; and where he adds but, which the Text has not.
And here the Scripture saith, the Baptism is but
one: Let him find me (says *J. Falda*) such a Scripture,
and I will be bound to turn Quaker.

I perceive the Man thinks he can turn Quaker
much at the rate he can Pray, I mean, when he will;
but

but I will tell him so much, that it is as hard a Task for him to turn *True Quaker*, as to be a true primitive Christian, a thing most difficult to be sure.

But to his Quibble about *Baptism*, that J. Parnel has told a full Ustruth, in saying the *Baptism* is but *One*: suppose it will be allow'd that there was one *Baptism*, in the same sense that there was one Lord, one Faith. Now if there is but *One Lord*, & *One Faith*, as it is to be supposed, J. Faldo believes, why should it be so Criminal to say, there is but *One Baptism*? If saying, there is one Lord, and one Faith, be synonymous or equivalent, with affirming that there is but one Lord, and one Faith; I cannot see how it should be an Untruth to say, that there is *One Baptism*, is the and the same thing with our saying, there is (but) *One Baptism*. In short, if there is more then *One Baptism*, because the Apostle does not say, there is but *one Baptism*; Then there are more Gospels, Lords and Faiths, because the Apostle did not say, there was but one Gospel, but one Lord, and but one Faith; consequently there may be many Gospels, Lords and Faiths, as well as *Baptisms*.

S. 7. Enough of this Weakness; His Strength follows. *Water-Baptism* is the Sign, the *Baptism* of the Spirit something (but not all) signified. Now to call the Thing signifying and signified, by the same Name, doth not make them Two of that Name, no more then there were two New Covenants, because both the Matter contained in it, Hebr. 8. 10. and Circumcision the Sign, Gen. 17. 13. are called the Covenant.

I shall grant to him, that the Thing signifying, and signified are sometimes called by one and the same Name; as *Baptism*: But when distinguished by Water

Water, and Holy Ghost, I hope, nothing that is not as blind or hardened as *Faldo* (if yet he himself) will say, that therefore they are but One Baptism. Christ himself distinguishes betwixt John's and his Baptism; and himself and his Baptism: And frequently by his *Apollies*, yea the *Baptist* himself, *Mark 11. 30.* seem'd to take all Occasions, whereby *Acts 1. 22.* to let People know, that his *Baptism* *10. 37. 18.* was but that of Water, and that the *21. 19. 3.* *Baptism* of Christ was not of Water, but of the Holy Ghost, as the Scriptures in the Margin, plainly prove.

So in the Word *Circumcision* compounded of the same Letters, and Syllables, let it be used to express that of the Body, or the Flesh, or that of the Heart, in Spirit: Yet it is to be hoped, that none will conclude, there were not Two Circumcisions, and so Two Jews, the one Inward, and the other Outward. Though now he is no more a Jew, that is one Outwardly; neither is that Circumcision, which is outward, in the Flesh; but he Rom. 2. is a Jew which is one Inwardly, and Circumcision is that of the Heart, in the Spirit, and 28. 29. not in the Letter, whose Praise is not of Men, but of God.

S. 8. And should we grant him what he desires, as to the same Name, being applicable to the Sign, and the Thing signified; yet Weak and Wretched must his Sophism appear to all clear-sighted Readers; For if therefore the *Baptism* of Water and of the Spirit are One, because the same Word is applicable to the Sign, and the Thing signified, and in that sense they are both of them One *Baptism*: Then by just Consequence, must the Circumcision outwardly in the Flesh, and the Circum-

tion of the Heart in the Spirit, be One; because the Word of it self is equally applicable to both; and Consequently they are both of them One Circumcision: And here, ~~but~~ must and will be allow'd us. What few Living could have reason'd better for the Continuation and Perpetuity of Circumcision? But because he has said nothing here for Baptism, more then what may be said for Circumcision; and that Circumcision is utterly exploded of the Christian Religion, as a Sign, whose Signification is come, and therefore no more a Sign; our Assertion of the One Spiritual Baptism of Fire and the Holy Ghost, as onely upon the same Fundation, proper to Christ's Kingdom, doth remain fix and Immoveable against all the Batteries of our Adversary.

CHAP. XVI.

The Supper he says we deny, not deny'd but fulfill'd. The Scriptures Consulted. No Perpetuity prov'd. That it was a Sign. And that Signs were done away in Christ, demonstrated. The present Practice in the Case not primitive. Our Faith left with God in the Matter.

S. B. Ut the Quakers (he says) disown the Ordinance of the Lord's Supper to be now a Gospel-Ordinance; for which he cites J. Parnell, a Young Man often in his Eye, now dead, as he was grievously so to J. Faldo's Brethren the Independents at Cogshall in Essex, who

who by unparallel'd, and never to be forgotten Cruelties, murder'd him, as may be seen in my Second part of our serious Apology pag. 185. 186. 187. His words, as he quotes them, are these ; " For the Bread which the World breaks, is Natural and Carnal ; so also the Cup which they drink : and here is no Communion, but what is Outward and Carnal. Shield of Truth. pag. 13. Also W. Smith thus ; They [Bread and Wine in the Lord's Supper] are the Popes Invention. His Primm. pag. 39.

To the first Citation, I anfwer, that the Bread and Wine, being of an Outward, Elementary Nature and Substance, may with respect to what they signifie, be very properly termed Natural and Carnal, for so they are. And the World, that is, those who are doing it upon meer Imitation, and not from any Heavenly Commission, they see no further, and their Communion may well be said to be Natural, Outward and Carnal.

To the second, I do challenge J. Faldo to make it good, and require it at his Hand in the View of the World, to produce any such words out of W. Smiths Bookes; and that he may not plead Mistake of Authors, I will give him the Scope of all our Books & Friends, to prove that we ever call'd the Bread and Wine Christ blest, the Invention of the Pope. O ungodly Man ! What hast thou done, that God should thus give thee up, not onely to believe Lyes thy self, but to endeavour to make others do the like ? Thy Book shall be a Missione about thy Neck in the Day of the righteous and terrible Judgments of Almighty God. We deny the Expression, and lay the Slander at John Wyclif's door.

§. 2. But the Quakers main Objection, says he, is, that Christ is come in Spirit to them, and his Disciples were to do it in Remembrance of him till he came; wherefore their Precept doth not bind them. F. Faldo pretends thus to answer, But who would think, that Christ in the Spirit was not come (either in sending it abroad miraculously, as in the 2. of the Acts; or as a Sanctifier) in the Hearts of his People, when the Disciples and whole Church of Jerusalem, were so frequent in this Ordinance; and when the Apostle Paul tells us to the Corinthians; The Bread which we break &c. it was for those to whom Christ was come by a Spirit of Sanctification, not those in a State of Sin, unconverted to Christ.

That I may briefly and fully reply, be pleas'd to observe (1) That we don't deny Bread and Wine to have been given, and that by Command of Christ to his Disciples. (2) That it was a Sign to them of that Life he would give for the World, and which at that time they were weak in the Knowledge of. (3) We believe the Life most eminently meant, and which they were to do it in the Remembrance of, was that Flesh and Blood that in the 6. of John he said, Who did not eat nor drink thereof, should have no Life in them; and which, Joh. 6. 53. 58. 5. verses after, he calls the Bread that came down from Heaven. (4) 'Tis our Faith, that this heavenly Bread and Wine, and Flesh and Blood, which such were to eat of, that would have Life Eternal, for which he came (and of which the Disciples themselves were then so ignorant) was the Thing signified by the Sign Christ gave his Disciples.. (5) That Sign is no longer of force in Point of Institution, then till the thing signified is come; so that who truly witness the Coming

ing of Christ into their Souls, and the Eternal Bread of Life, or Flesh and Blood to nourish, are rightly come to an End of the Sign and Figure. (6) That Christ did so come Math. 16. 28.

is evident from many Scriptures. There be some standing here, that shall not taste of Death

(said he) till they see the Son of Man coming in his Kingdom. I will not leave you Comfortless, I will come to you.

Implying, that he was the Comforter, that should come to them after the with-drawing of that Outward Appearance, which was expedient for them to be done : He that is with you, shall be in you; and abundance to the same purpose. (7) That the Practice

of it after the Pouring forth of the Spirit, is not, neither can it be, any Institution, or so much as a Continuance of it upon an Institution, any more than

the Apostles forbearing several things lawful in themselves, that were upon the Command of the Jewish Ceremonial Law forbidden ; The Circumcision of many Gentiles ; and above all, the Apostle Paul's Purifying of himself at

the Temple of Jerusalem, after he had been near thirty years a Christian, or Gospel-Preacher, and consequently a Thrower-down and Demolisher both of the Temple, and all its Ceremonial Worship. (8) That every one who believed, and were in some measure turned to the Christian Religion, and were accounted Members of the

several Churches because of such Profession, did not presently come to know Christ after the Spirit, or discern his spiritual Manifestation, and whilst they were as yet Weak and Carnal in their Conceptions of Christ, believ-

ing in him, and accounting of him but after the Flesh (a Knowldg of him, the Apostle himself confesseth once but to have had) the Outward Bread and Wine might

be suitable to that sort of Belief, and a Sign shewing forth a more Spiritual, Internal Bread and Cup, which the

Apostle

Apostle in the same fore-going Chapter to the Corin-thians expresseth thus ; FOR WE BE-
ING MANY ARE ONE BREAD, ^{1 Cor 10,}
AND ONE BODY, FOR WE ARE ^{15.16.17.}
ALL PARTAKERS OF THAT ONE
BREAD : The Cup of Blessing which we bless, is it
not the Communion of the Blood of Christ ? The
Bread which we break, is it not the Communion of the
Body of Christ ? I speak as to wise Men : Judge ye
what I say. Which evidently imports a more Inward
Heavenly Bread, Fellowship and Communion, both
with Christ, and one and another. (9) It ought
not to stumble any, that it should last to that Day
and yet be laid aside Now ; For, Customs when once
introduc'd and receiv'd, are not easy to be relinquish'd or
left off ; and it having been the Token Christ gave to
his Disciples in the time of their great Weakness,
Fear and Unbelief concerning him, it was quickly
embrac'd and imitated, by such as believ'd, especially
Jews, who just coming out of a Multitude of Exter-
nal Services, were ready to make part of their Religi-
on consist therein : But as such came to grow into
the true Jews State, they saw beyond all Exterior
Signs and Services, And that nothing which could be last-
ed or handl'd, and that persist with the Using, and that
could never cleanse the Conscience from dead Works but were
the Shadows only of Christ the Living Eternal Substance
and Bread of Life, could be a standing Ordinance of the
Everlasting Gospel.

S.3. And truly, when I have somtimes consider'd the
Apostle Paul's Inspir'd Epistles to his beloved Timotheus, &
that among the many weighty, plain and necessary
things therein declared, & recommended for the En-

crease of Godliness, and good Order in the Church of Christ, he should be wanting to express something about these two Points, of Water-Baptism, & the Lord's Supper, so call'd, and insisted upon, *as the most mighty Ordinances of the Gospel* (in Comparison of which Praying, Preaching, good Life, and such like (the great Subjects of thole Epistles) ? . Faldo reputes meer Heathenism) I have concluded to me self, that had his Value of them been equal, with what some now a-days put upon them, he would not, or rather the Holy Spirit, *have omitted a very peculiar Recommendation of them*. But though this be sufficient to dull the Edge of their Spirits, who daily cut and hack us for our (not Denial, but) Affirming the Fulfilling of them by the coming of a more Living Bread ; Yet our so knowing and witnessing a more Heavenly Table spread, and the Presence of the Eternal God withdrawn out of that so abused Practice, by the Idolatries, Superstitions and Perversions of several Ages ; and that Revenge, Blood-shed and Destruction, which have follow'd the several Contenders for it, all without Commission, *as well as out of the Primitive Order* ; is the chief Ground, *not of denying it ever to have been in Use before its Abuse*, as is before expressit, but of our letting fall any further Practice of it. And this I hope, will be accounted a Modest, sober and Christian Account of our Faith, which we leave with God to weigh against the chaffy Flarts, and vilifying Epithetes ? . Faldo uses against us ; and which for Brevity sake I omit to transcribe.

CHAP. XVII.

His Charge of our Denying Christ's Transactions to influence into our Justification consider'd. His Proof's not for him. His Abuse of our Friends Words. Justification distinguisht upon as Remission, and as daily Acceptance. The Transactions of Christ largely own'd by us. The Scriptures confirm our Faith in Christ, as a general and particular Saviour. No Works of Man Meritorious.

§. I Am now come to that part of his Charge, which affirms our Denial of the Transactions of Jesus Christ in the Flesh to have any Influence into our Justification (an uncooth Phrase) before God, and our Salvation. To prove which he brings forth three Passages of our Friends; "All that are called Presbyterians, and Independents, with their Feeding upon a Report of a thing done many hundred years ago. E. Burroughs's Trump. p. 17. Which J. Faldo wickedly construes thus; This ~~saclay~~ way of Reproach against all that act Faith on, and receive Comfort from the Blessed Effects of Christ's Righteousness and Sufferings by him wrought and suffered, when he was in the World: Whereas in Honesty and Truth (which J. Faldo shews himself wholly unacquainted with) he meant no more, than their Excessive Admiration of, and the Regard to what Christ did without, whilst they neglected, undervalued and decry'd for Blasphemy and Euthusiasm the Appearance, Work,

and Righteousness of Christ within. But he thinks, we have mistaken him, and that he is better armed for us, then we are aware of: *What Righteousness Christ performed without me, was not my Justification, neither was I saved by it:* R. Farnsworth he quotes for Author, but no Book; which is very unfair. However, this may be said in Defence of R. F. that what gives daily Access and Acceptance to, and with the Lord, is that Preparation of Clean, and Righteous Adorment the Soul actually receives from Christ, who is the Lord her Righteousness. And take Justification in this sense, and not for Remission, in which he meant it, if ever he said it, and we do all own and acknowledge the same, and let our Adversary do his worst: Only I desire him to tell us the Book next time, which affords that Expression.

§. 2. But I. Pennington, he thinks, he has made his own. *Can Outward Blood cleanse the Conscience? Can Outward Water wash the Soul clean?* Quest. p. 250 I beseech you that read me, hear his comment, *A plain Denial of the Efficacy of the Blood of Christ shed on the Cross to cleanse the Soul from the Guilt of Sin, by its Satisfaction to the Justice of God.*

I have had to do with many Enemies to God's Truth; But I must profess to the whole World, I never yet saw, spok to, or read of a more disingenuous Man: To pervert our Words, alter Sentences, draw Generals from Particulars, and then call them Ours is Base and Unmanly. I would fain have an impartial Man a sw'r me. Doth I. P. deny, or any way meddle wth the Outward Blood concerning the Guilt of Sin past, how far it had an Influence into Justification, taking Justification in that Sense?

But

But does he not treat of the Outward Blood, with respect to *Purgation and Sanctification of the Soul from the present Acts and Habits of Sin, that lodge therein?* Is he so Sottish, as to make no Distinction betwixt being pardon'd Sin past, and the Ground of it; and being renewed and regenerated in Mind and Spirit, and the Ground of that Conversion? or else is he so impiously Unjust, that because we do deny, that Outward Blood can be brought into the Conscience to perform that Inward Work (which they themselves dare not, nay, do not hold) Therefore I. Pennington, denys any Efficacy to be in that Outward Offering and Blood towards Justification, as it respects meer Remission of former Sins, and Iniquities? This may give the Sober-minded some Relish of his Rancker: We do say, that Outward Blood can no more clese, then Outward Water; But we also say, that Christ's Blood had an Influence into Justification (as he phraseth it) which I shall presently show.

§. 3. He undertakes the Defence, of what he fully says we deny, but so confusedly, as ought to shame a modest Man, and a Pretender to Controversy.

His first Scripture is this. *And he received the Sign of Circumcision, a Seal of the Righteousness of Faith, which he had yet being uncircumcised, that he might be the Father of all them, that believe, though they be not circumcised, that Righteousness might be imputed to them.* Rom. 4. 11. His Observation and Inference run thus, that Imputation is a Reckoning that to any, which they have not from themselves, nor actually from another, otherwise it could not

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51.

be Grace, therefore it was the Righteousness of another, not his own.

This is so base a Perversion and Mis-using of the Word, that *Imputation* both in Scripture, and Common Discourse is always taken and used in the contrary sense; Let him produce me one Scripture that countenanceth his Notion. This imputed Righteousnes is best understood by the Context: *Even as David also describeth the Blessedness of the Man unto whom God imputes Righteousness without Works, saying, Blessed are they, whose Iniquitys are forgiven, and whose Sins are covered; Blessed is the Man, unto whom the Lord will not impute Sin.* Cometh this Blessednes then upon the Circumcision only, or Uncircumcision also? for we say, that Faith was reckoned to Abraham for Righteousness. How was it then reckoned? when he was in Circumcision, or Uncircumcision? And he received the Sign of Circumcision, a Seal of the Righteousness of the Faith, which he had yet being Uncircumcised, that he might be the Father of all them that believe, though they be not Circumcised; that Righteousness might be imputed unto them also. verl. 6, 7, 8, 9, 10, 11.

In which we may perceive, First that the Righteousnes was by the Apostle inferr'd from David's Words of the Blessednes of that Man, *unto whom God imputed not Sin.* As much as if he had said, *whom God forgives, he imputes not Sin to;* and to whom he imputes not Sin, such he lookes upon as Righteous, that is, to be as clear of the Guilt of former Sin by Remission, as if it had never been committed. Secondly; that not Works of our own, no, though assisted by the Holy Spirit to perform them, stricktly consider'd, can justifie in this sense, but *Faith only in the Goodness,*

Mercy

Mercy and Promise of God to Pardon, Remit, and Show Favour unto all such, who Distrusting their own Weakness, and Repenting of their former Miscarriages, humbly, yet firmly put their Confidence in him. This being Abraham's Case with respect to himself and Posterity; God no more lookt upon him as a Stranger at a distance from him, but one, who by Faith was brought nigh, and became thus justified not by Works of Righteousness that he wrought, but by *Faith in God*, which was accounted unto him for Righteousness, and that really too; since he could not believe without an Inward Act of Righteousness: but not of his own.

S. 4. In short, *Justification* bears a twofold sense in the Scripture; and because we are frequently mistaken about it by such as understand not the Extent and Use of the Word, I will explain it. *Justification* is sometimes to be understood of *Remission*, or *non-Imputation of Sin upon Repentance*, and *Faith in the Promise of God*. In which sense we say, That all the righteous Works Man is capable of, either from himself, if such can be; or from the Assistance of the Holy Spirit stricktly as such, can never move one Jot to Justification, that is, to the Blotting out of former Iniquities; for if Men could do more a thousand-fold then they do, and that it were never so acceptable, it is but their present Duty, and cannot have Virtue enough in it to answer a present Obligation, and cancel the old Debt of Disobedience too: God only upon Faith in his Goodness, Mercy and Holy Promise can give *Remission*, *Pardon*, or make free from the heavy *Debt Transgression hath brought upon us*; and that not as thereby meriting, but as obtaining such Re-

mission from God, upon his own free tender. This is Evangelical Faith, and Righteousness too, of which *Abraham* was a Partaker, as well before as after Circumcision, that he might be the Father of all.

S. 5. But *Justification* is not only taken for *Remission of former Sins*, and *Accounting of Believers*, as if they had never transgressed, that is, *Righteous*; but for that *Regenerate and Clean State of Soul*, and that *Access to, and Acceptance with God respelling Daily Duty*; In which sense no *Man*, nor *Woman* ever will, or ever will be *Justified another way*, then by *Inward and Real Righteousness*: Nor in this sense can any be further *Justified*, and *Accepted*, then as they are thus purified and regenerated; Since it could be to say, not only that God upon Repentance of former Sins and Belief in his Promise has blotted out their Iniquities, which may be, whilst habitual Sin is yet but a working out, and not quite overcome; for that is true enough: but that God accepts such as purified, sanctified and regenerated (the other sense of Justification) while they are actually *Impure*, and *Unregenerated*; this we abominate, and then which nothing can be affirm'd more Reproachfull to, and Destructive of his Eternal Holiness.

S. 6. Having thus explained and exprest what we understand by the Word *Justification*, I shall declare, How far we believe Christ Jesus our Lord, respecting his Coming both in the Flesh, and Spirit, influenceth into our Justification (as the Priest terms it) The Seed, afterwards call'd Christ, was and is God's free Gift, Promise, and Covenant of Light,

by whom alone, Remission, Justification, and Eternal Salvation did or can come to Mankind; That in the Fulness of time a Body was prepared, in which he came to fulfill the Fathers good Pleasure; that he preacht the Promise of Remission of Sin, and Salvation to as many as believed in him, and took up his Cross and followed him; confirming the same by many Miracles. For this Doctrine of Redemption, and asserting himself to be the Off-spring of God, one with God, to whom all Power in Heaven and Earth was committed, the Jews persecuted him, stigmatizing him with the Name of Blasphemer, and at last apprehended and crucified him. We do say then, that Faith in the same Christ who then appeared, who so preached, worked Miracles, and lay'd down his Life for the World, and not in another, does give Remission of Sins; and as follow'd, as become all true Disciples, Eternal Salvation: yea, that Outward Blood was then, and is now to be reverently believed in as a Seal, Ratification and strong Confirmation of that glad Tidings of Remission of Sin, and Eternal Salvation, which he held forth in the Name of his Father, to those who would take up the Cross and follow him. And therefore with good reason was Remission of Sins preached in his Blood, because it was the most visible eminent Act of his Life, both fittest to recommend his great Concernment for poor Man, and confirm the Truth of that blessed Gospel he preached to him in the World.

S. 7. And as for Satisfaction, Though we deny any strict and rigid Purchase, as carnally understood, and irreverently held by many; yet that the Offering up his Innocent Life did and doth turn to Account to as many as truly receive him, we faithfully believe; yea, that he did bear that for Man.

(I)

(I mean his Iniquity) he could not for himself; And has by that Suffering obtained precious Gifts, that is, that Victory Man could never have obtain'd; yet still we do ascribe all that was done, but instrumentally to the bodily Sufferings, and principally to the *will* of that Divine Life, whose Body it was, which offered it up, and by the which *will it was Sanctified*, and so acceptable with God: Otherwise more, nay all would be ascrib'd to the Body, which I affirm to be Blasphemy it self; for it was not the Body eminently, which saved the People from their Sins; but that which dwelt in it, whose it was; so that though the Body bore the Name of the Whole, yet *was it not the Whole*; but by *Synecdoche*, a part for the whole, which is very familiar in the Scriptures.

S. 8. To his Spiritual Coming into the Soul do we ascribe the Inward Righteousness. We say, That Christ as he is the Light, Power and Righteousness of God, being received into the Soul, and diligently obey'd, and conversed with, he doth first Convince of Sin; then brings Trouble for Sin; and Sin thus becoming a Load to the Soul, he administers Strength to shake off every such Load and Burthen, and to conquer and subdue the Power of Sin and Satan in the Soul: In which sense he is more properly and particularly a Saviour, when he binds the strong Adam, spoils his Goods, casts him out, destroys the Works of the Devil, finishes Transgression, and brings in Everlasting Righteousness; Otherwise, in vain would he have that Title, And thou shalt call his Name Jesus, for he shall save his People from their Sins; not the Effect, Eternal Death, without the Cause, Sin: For the Wages of Sin is Death; As men sow, so shall they reap. And a dread

a dreadfull Disappointment will it be to the Hypocritical Professors of this day, that dream of *Justification*, *Redemption* and *Salvation*, and are yet carried away with the Temptations of *Satan*, at his will; being ignorant of the inward Power of Christ to bruise the Serpent's Head. To conclude, that Righteousness which Christ as God's true Light, Power and Righteousness works in us (therefore is not of us) is that which alone brings into true Union with God, and Membership with his Unspotted Church ; consequently, no Man without that Qualification, can be so accepted with him, or have Access to him : for God is of purer Eyes then to behold Iniquity ; and without Holiness no Man shall ever see the Lord. But let none mistake me, I do not intend, that who is not quite Perfect, is altogether to be condemned ; by no means : but that Man is only so far accepted of God, as he is really Regenerated and Beautified by the internal Righteousness of Christ.

And to this purpose is that other Scripture, he quotes against us ; *That as Sin has reigned unto Death, even so might Grace reign through Righteousness unto Eternal Life, by Jesus Christ our Lord :* For all Men having actually sinned, and Sin so becoming inherent ; Grace (that teacheth to deny all Ungodliness, and Worldy Lusts, and to live Soberly, Righteously and Godly, which is that Righteousness) should also reign in all by Jesus Christ. Now unless it be an Evil for us to say, that Men are accepted with God upon Christ's *Inward Righteousness*, when the Scriptures say, that the Reign of Grace through Righteousness (where Sin reigned, which was within Man certainly, and therefore *Inward*) is unto Eternal Life (as full a word, as being accepted with God) I cannot see, but in our holding for Christ's Righteousness to be

be made ours by the Operation of his Holy Spirit in the Heart, as the Efficient or Principal, if not only Cause of our daily Acceptance with God, we are Scripturally Orthodox.

S. 9. We would also provide against the Malice of those Tongues, who, because we do allow Good Works or Fruits to be well-pleasing to God, and necessary to Life Eternal, do therefore rank us among the Papists, *as pleading for the Merit of Good Works*: For we lay not this second sort of *Justification*, and much less the first, upon any Exteriour Works, that the very Spirit of Truth himself leads into, *as merely Exteriour*, be they *Acts of Justice, Mercy, Charity*, or such like; But upon the holy Working of God's Power and Spirit in the Heart, and the Creatures believing in, and resigning himself up unto God, to be by him renewed, ordered, led, and disposed: So that the Creature has no further Share, then as he bows to the Requirings of God, and contentedly acquiesceth, in what it pleaseth Almighty God to do with him. So our Wills there daily submitted to the Holy Will of God, which is Sanctification, is the Ground of our daily Acceptance with God, and being received (not as just by the Non-Imputation of Sins formerly committed, for that alone depends upon Repentance, and Faith in God's free Love to remit; but) as just, by being actually and really made so through the Participation of the Just and Righteous Nature of Christ, who is to all such, Wisdom and Righteousness, and Sanctification and plentious Redemption; and here we will end this Argument, leaving our Faith therein with God and sober Men.

I shall omit here, as well as else where, taking any

any notice of his base Revilings, & sordid Pedantry, unworthy of a Good Christian, or Man of Learning and Civility ; and endeavour as God shall enable me, to acquit my self of the Remainder of his Book, with the same Honesty, Truth, Reason and Brevity, that I hope, I have done, in what I have hitherto undertaken and dispatcht.

CHAP. XVIII.

He sayes we disown the True Christ. It is proved, that He denies in Contradiction to himself what we deny ; and that we are Scriptural and Sound in our Belief : And though we cannot exclude that Divinity from the true Christ ; Yet we also own, that the true Christ took Flesh, that he appeared for the Salvation of Mankind, and that his bodily Appearance was instrumental in the Point. Christ owned according to Scriptures.

S. H E is now arriv'd at the Root-Error of the Quakers, as he is pleased to name it, who is a Man of Names, and such too as are Beast enough too sometimes ; but they may pass perhaps for Gospel-Zeal, or a pretty sort of Wit amongst some of his small Companions, whose Disease is to be mistaken ; but let's hear him patiently.

The Quakers disown and deny the Christ of God, and set up a false Christ in his room and stead ; and attribute all to that false Christ which is due and peculiar to the true Christ. This is that Non-such Lye which travels to bring forth that Babel, therewith their Religion abound. His Proofs

Proof is at hand, " This we certainly know, and
 can never call the bodily Garment Christ, but that
 which appeared and dwelt in the Body. Penning-
 ton's Quest. 23,32. To which he says, They do not
 deny, that there was such a Man as Jesus the Son of Mary,
 and that God, or rather Christ was in him; but this is no
 more, than they profess of themselves, that Christ as God
 is in them, yet that Body of the Man Jesus which he calls
 here the bodily Garment, he tells us they can never call
 Christ. This Quotation he offers as explaining by
 another from the same Author and Book, p.20. " For
 that which he took upon him was our Garment,
 even the Flesh and Blood of our Nature (VERY
 RIGHT; but what followeth is wofully false)
 which is of an Earthly Perishing Nature; But
 he is of an Heavenly Nature. From whence
 F. Fulde infers against us, That the Body Christ took
 upon himself of our Nature, is not the Christ.

But before we give him off, we hope, through the
 Help of our God go prove, the Contrary to be high-
 ly against Christ, Scriptures and sound Reason; He
 has done us right in two respects, which may a little
 answer for the Ill-Language he giveth us in our
 Charge. First, That he acknowledgeth, we own,
 that there was such a Man as Jesus the Son of Mary
 (in Contradiction to abundance of our Adver-
 saries), and that God was in him, which makes up our
 Christ. Secondly, That he whom we call Christ, is
 not F. Fulde's Christ, for he was that Body only that dyed;
 else what mean those words inferred by way of
 Proof against us, in Defence of the Charge; The
 Body which Christ took on him of our Nature, &c. and
 therefore, they can never call that Christ, intimating be-
 itch; as the following Paragraph tells us. This is a plain
 Denying

Denying the Man Christ Jesus; yet behold the Babel of the Matter, who after this dare say (VERY RIGHT) to this part of J. Pennington's words; for that which he took upon him, was our Garment, even the Flesh and Blood of our Nature: Where he manifestly implies, that what he just now accounted the whole Christ, and reproaches us for denying to be such, is not the Christ Himself, but his Garment only; unless there be no Difference betwixt Christ, and his Garmeur; or that Christ was but the Garment of that more excellent Soul, or Divine Being that dwelt therein, which is Unscriptural, and very Carnal. If this Man had not charged us, with what he cannot prove; nay, if he has not manifestly contradicted himself in his Endeavours to do it, no Man was ever guilty in those Respects. But that none may be stumbled by his untrue Characters of us: We do believe, and plainly declare, and that with Holy Reverence and Fear, that we cannot, we dare not call the meer Body, the Christ; but the Body of Christ; That he was after the Flesh born of the Virgin, like unto us in all things, Sin excepted; and consequently, that Body must have been of the same Nature with ours; else it was not a Real, but Phantastical Body, is most true; and if it had not been so, neither could it have been a Garment of the Nature of our Flesh, which is so, and to which J. Faldo said just now VERY RIGHT, nor could the cruel Instruments have prevail'd against his Life, as they did.

And now, whether it be most against Christ, Scripture and Reason, to say that that Body, which was nailed upon the Cross, was the Christ, or the Body of Christ only, I leavg with Christ, Scripture and Reason to determine? Certain I am, that this Principle must

center

center in that senseless Dream of J. Reeve and L. Mng. gleton, as well as that it makes a perfect Difference betwixt Him that was before Abraham, and Him that said so : *Him, that told his Disciples, I will not leave you comfortless,* and *Him that said, I will come to you again.* Nay, why should Christ say to his Disciples, it was expedient he should go away, since certainly if some more Excellent and Profitable Appearance of himself had not been to succeed, at least as to them; it had been far more Expedient, he should in that Manner have remained amongst them. And why did the Apostle speak of no more knowing Christ after the Flesh, and of his being revealed in him, and in the Saints, as their Hope of Glory, and that he was the Quickening Spirit and Lord from Heaven ; If that Body was the Intire Christ, & not rather the Body prepared for that Divine Power, Wisdom, and Righteousness to transact in, and appear by, and to the Sons of Men ; which with respect to that great Manifestation, was denominated Christ or Anointed, shall we dare think, that he, who so speak, and of whom the Apostle so testified, was not the true Christ (which to be sure was before that Visible Body). God forbid. Let that Sin lie at J. Faldo's Door.

S. 2. But he offers to us Scripture, And is was reveal'd to him (Simeon) by the Holy Ghost, that he should not see Death, before he had seen the Lord's Christ. And he came by the Spirit into the Temple, and when the Parents brought in the Child Jesus, then took he him up in his Armes and said, Lord now lettest thou thy Servant depart in Peace, for mine Eyes have seen thy Salvation, a Light to lighten the Gentiles, &c. and it is and will be granted, that Simeon saw

saw the Lord's Christ: But I hope, *J. Faldo* will not deny unto that good Man, who waited for *Israel's Consolation*, that he had as well a Spiritual, as Natural, an Inward as Outward Sight of Christ: For can he think, that the *Word* which took Flesh, was nothing of that Saviour, and that the True Light which then appeared, is to be excluded any Share therein? Will *J. Faldo*, or any Man that owns Scripture, dare to affirm, there was not something belonging to the True and Compleat Christ, beyond what his outward Eyes could possibly see? Certainly this Allegation from *Luk 2. 26.* will never prove the Body of *Jesus*, which the Father prepared for him, to be the *Whole Inspire Christ, Saviour, Light, Salvacion and Glory of Israel*, unless Christ under all these Considerations consisted, or was made up of the more Outward Body, that only was obvious to the Outward Eyes; which to affirm, were both to deny his Divinity, and to conclude *Simeon* void of any Spiritual Sight or Intendment in these Words of, the Lord's *Christ*, as a Light enlightning the *Gentiles*, and God's Salvation to the Ends of the Earth. Though still be it understood, that we confess that Child, as seen and understood by *Simeon*, with respect to that great End of his Appearance, to be the Lord's *Christ*. Nay, *J. Faldo* himself says as much p. 70. otherwise there would be an exalting the Body above the Divinity; nay, an utter Exclusion of the Divinity with respect to the True *Christ*. Let none then be so Ungodly and Unjust to us, as to infer, we deny the Lord's *Christ*, because we rather chuse to say the *Body of Christ*, then *Christ*; for, says he, *Christ is God manifest in the Flesh*, see *J. F. p. 72, 77.*

§. 3. And lest any should think, that therein I contradict the inspired Saying of that Just Man, when he said, *Mine Eyes have beheld thy Salvation*; the Words import no more then this, *Mine Eyes have beheld the Manifestation and Breaking forth of thy Seed and Heir, who is come to visit the World, and bruise the Serpent's Head*: *Mine Eyes have seen him by whom thy Salvation shall be declared; through whom thou wilt put forth thine Arm, and work mightily for the Salvation of Man.*

And this his other Scriptures prove at large for me, the most Considerable of which I take to be this;

The God of our Fathers raised up Jesus, p^rg. 74. whom ye slew, and hanged on a Tree; Him hath God exalted with his right Hand, to be a Prince, and a Saviour, for to give Repentance to Israel, and Forgiveness of Sin. Act. 5. 30, 31. which can no more be understood expressly, stricktly and intirely so, then it would be reasonable for a Man to say, that when Samuel died, the Soul and Body which was call'd Samuel, died; and not rather, the Body of him who was called Samuel: And this is the Ground and Reason why the Socinians, Muggletonians and several Anabaptists hold the Mortality of the Soul, because otherwise those Words, which speak of the Death of Christ, could not be taken properly, as they take and defend them. I say then, and that with Force of Reason, and which at this time, may be more to the Conviction of some, the Suffrage of our malignant Adversary F. Faldo himself, however contradicting to his fore-mentioned Sense, the Words are thus to be understood. The God of our Fathers, who raised up (the Body of) Jesus from the Dead, which ye slew.

lew and hung upon a Tree ; Him, whose Body you so cruelly used, hath God exalted with his right Hand, to be a Prince, and a Saviour for to give Repentance to Israel, and Forgiveness of Sin. To put this out of Doubt, hear 7. Faldo his own self.

Let not these Blasphemers of the Lord of Life, and Glory, delude People with a Fancy, as if we believe and preach the FLESH AND BLOOD OF CHRIST, TO BE CHRIST, SEPARATED FROM HIS SOUL, OF THE NATURE OF MAN's SOUL (but undefiled) OR THAT WE TAKE HIS MAN's NATURE TO BE CHRIST, SEPARATED FROM HIS ETERNAL AND DIVINE NATURE.

One would think I had spent my Time in vain, when I set about to prove, that the Divine Light, Life, Power, Wisdom, and Righteousness were not unconcerned in the true Christ, and consequently that the Body which only died, was not the Entire Jesus or Saviour ; since our Adversary calls us Blasphemers and Deluders (and I know not for what, except it be) for Teaching that Doctrine he recommends in the same Paragraph, wherein he calls us those hateful Names.

S. 4. But that his great Inconsistency with himself may be further manifest ; hear him again : If Men be so blind as not to see the Error of Disowning Jesus of Nazareth, the Son of Mary ; who was hanged on a Tree, put into the Sepulchre of Joseph of Arimathia to be yet alive, and the Christ of God by all these Scriptures (the most considerable whereof are

answert) it is a Blindness, wherewith never any before the Quakers, who professed the Scriptures to be a true Testimony, were smitten; surely God hath given them up for their Pride, Giddiness, or Idle Ignorance, and that Injustice; and the Devil hath blinded their Minds.

Enough of him at this time in Contradiction to himself, and of his Ungodly Censure of us. But we hope, it may not be improper to observe, that though before he recommended to us the Lord's Christ, as Consisting of a Divine and Humane Nature, that is, God and Man, and that he would not be thought to call the Flesh and Blood and Man's Soul entirely Christ, in Dis-junction from the Divinity; Yet now, all those who say, that Body which was born of Mary, hanged on a Tree, laid in the Sepulchre of Joseph of Arimathia, was not, and is not the Living Christ of God, are smitten, for their Pride, Giddiness, or Idle Ignorance, and the Devil hath blinded their Minds with a Witness: From whence Three Things result; (1) that the Divinity is no ways concern'd in the Lord's Christ. A manifest Contradiction to himself; or else; with Noetus of old, and J. Reeve and L. Mangleton of our Age, the God-head dyed in Company with the Manhood. Blasphemy it selfe. (2.) That the meer Body was the Only and Entire Christ, whatever he pretends, and not so much as the Man's Soul in Conjunction with it, unless the Soul was of such a material gross Matter, as that it could be hang'd on a Tree, dye, and be laid in a Sepulchre (which is to assert the Mortality of the Souls) all which happened to the Lord's Christ, says J. Faldo: But because the Man's Soul was not mortal, and could not be hanged on a Tree, and put into a Sepulchre, it follows, that it was the Visible Body, which could only be hang'd on a Tree, and laid

laid in a Sepulchre, that was and is the Only and Entire Lord, and Saviour Jesus Christ, in J. Faldo's sense: Which, how Impious it is against him, that truly is so; how grossly Abusive of all People; and how Contradictory to himself, let the whole World of Reason judge. Is this the Man, that must be thought fit to *vante it over us with such Impudent Scenrility, Ungodly, as well as Unmannerly Reflections?* But in the Earth there is not any thing so Fantastical, Conceited; Proud, Railing, Busie-Body, and sometimes Ignorant, as a Sort of Priests to me not unknown (among whom our Adversary is not the least) who think their Coat will bear out their worst Expressions for Religion, and Practice an haughty Reviling for Christ, as one of the greatest Demonstrations of their Zeal: an Ill-bred and pedantick Creco, the Bane of Reason, and Pest of the World; the old Incendiaries to Mischief, and the best to be spar'd of Mankind; against whom the boylng Vengeance of an irritated God is ready to be poured out to the Destruction of such, if they repent not, and turn from their Abominable Deceits.

S. 5. If to excuse the Matter, he, or any else shall say, the Body is only *Synecdochically* or *Metonymically* taken, a Part for the Whole, or Representatively; Lanswer, that such a Distinction overthrows him for ever: For if the Body, which was called Jesus, and Christ, and Lord &c. be by him allow'd as Representative of the whole Jesus, then was not that directly the Christ; nay, what has he been opposing all this while? We will as truly, and honestly say, as it is possible for him to do, that it was the Body of

the Lord Jesus Christ (which sometimes bore the Name of the whole Lord Jesus Christ, as the Saviour of Men) that was born of Mary, was hanged on a Tree, and laid in the Sepulchre of Joseph of Arimathia. And if he will adventure to say more, the Consequences of Excluding the Divinity, and Man's Soul, from being any part of the True Christ, or their Mortality with the Body (who are Immortal) and not capable of being hanged on a Tree much less buried for dead in the Sepulchre of Joseph of Arimathia) will inevitably fall upon him, and dash him and his Carnal Notions into peices. Thus have I clear'd my Conscience in clearing up the Consistency of our Belief of the Bodily Appearance of the True Christ, with Scripture, and found Reason; and I hope, to the plain Overthrow of our Adversary, and that with what Brevity was convenient.

CHAP. XIX.

Our Adversary's proposed three Scripture-places are by us rightly applied, and his Charge is found Untrue. Christ is prov'd the true Light, Comforter, Creator and Redeemer. Our Adversaries Objections examin'd and refuted. His Triumph turneth to his Shame. The true Signification of the Word, *Christ*, and *Exaltation* confirmed.

SBUT he undertakes a more particular Enervation of our Understanding of three places of Scripture, which he says, we grossly abuse. It will

be worth our while, to hear, and stop him a little, for he makes great hast to Triumph.

That was the true Light, which lighteth every Man that cometh into the World; Joh. 1.9.
Our Business is to know three things of him. (1) *What Light it is* (2) *In what Sense it inlightneth.* (3) *How he understandeth every Man;* and this Line compasseth the Matter.

THAT, (says he) hath for its antecedent, and is to be understood of the Word, which was in the beginning with God, which was God, by whom all things were made, the Light of Men, &c. Light is taken properly for that which doth Manifest or Discover any thing: so Christ is Light; but is now made manifest by the Appearing of our Saviour Jesus Christ, who hath abolished Death, and hath brought Life and Immortality to Light through the Gospel. The Meaning is, said he, that Salvation Eternal, which God hath proposed to give to his People, which could not be seen in the Purpose of God, as such, is by the Appearing of CHRIST IN THE FLESH, and therein transacting and declaring this Salvation and Eternal Life, abundantly discovered: and as Light properly is that which makes Manifest, so metaphorically it is that which Comforts and Rejoyceth. I do not in the least doubt, but Christ the Word here is call'd Light in both respects; And this I take to be the Import of the 4th Verse; In him was Life, and the Life the Light of Men, that is, The Salvation and Life Eternal of poor Sinners was wrapt up in Christ, as God; the Consideration of God manifest in the Flesh for those Ends, is matter of Strong Confirmation.

In his First Part about the Scriptures he told us, that

that he was got to the highest Round of the Ladder, in this place he has twisted himself Rope enough to answer the End of his Climing thither ; for if I do not from hence Irrefutably prove, (1) That the meer Body was not the Intire Saviour : (2) That the Light within is of a Saving Nature ; I shall be ready to allow all our Adversaries Detractations from the Light within, but just Epithetes, and a true Character of.

If Christ be the Light, which is that Word, which made all things, and therefore God (as saith *F. Faldo*) then Christ was before his Appearance, and consequently our former Chapter is justified on our part against his Notions of the Lord's Christ : For it was impossible ; That the Visible Body taken from the Virgin, should have made all things, which was hung upon a Tree, and buried, &c. But *F. Faldo* expressly lays, As the Word is the Light of Men, so, or in that manner is Christ the Light of Men : Nay, he calls it, Christ's Appear ing in the Flesh, therein transacting and declaring Salvation, &c. intimating, That Christ was before he took that Flesh, or appeared in that Body ; and that he before took it, and appeared in it, to transact, work, declare and bring to pass by and through it as a peculiar Vessel, and prepared Holy Instrument, the great Salvation, &c. and consequently Christ was, and is that Word which was with God, and is God, and the Light of Men, &c. And lest we should yet mistake him, he calls it God manifested in the Flesh, for those Ends, to wit, Salvation and Eternal Life : And that he might speak all for us in a little, and give the Deaths-wound to his own Cause, he tells us in so many Words, That the Salvation and Life Eternal of poor Sinners was wrap up in Christ, as God. Is not this pretty fair for an Adversary, as ill-willing to us and to the Truth,

as *J. Falde*, one of Ten Thousand in his Displeasure against us? Certainly, if the *Quakers* are condemnable for believing, It was and is Christ, as the Word in whom was Life, and that Life the Light of Men, that he was, and is a Saviour, *J. Falde* must not be the Man, that shall give the Sentence, who, I know not how? nor why? but that God and his Truth may be glorified by his Self-overthrow, hath asserted the *Quakers Principle*, and that at an high rate; and if it can be an Honour to him, that he has assisted to the Conquest of himself, he ought to have it without any Envy.

S. 2. But he is as serviceable to us altogether in Defence of the Light, however undesign'd; which I prove thus: If Christ be properly that Light, which manifests or discovers any thing (the terms of his Concession) and therefore it doth manifest the Purpose and Grace of God, which was given in Christ before the World was, whereby Death comes to be abolished, and Life and Immortality brought to Light; Then must Christ Jesus, this manifesting Light, be a Divine and Saving Light without all Dispute: Now, *J. Falde* affirms Christ to be that Word, and proper Light, that so manifesteth, & discovereth, as express; consequently, that Light, which doth so Manifest and Discover, is a Saving Light.

Again, If the Light, be not only a *Manifesting* Light (which is to take it Properly) but a *Comforting* Light also (which is to take it Metaphorically, as saith *J. Falde*): Then this Light, as the *Word-Creator*, is not therefore call'd Light from a Bare Act of Discovery; but is a Principle of Life, Power, Virtue, &c. by which such as obey it, are assuaged, and by the Reason

son of Contraries, who rebel against it, are condemned: Which makes up those two States of *Light* and *Darkness*, and their Rewards, *Consolation* and *Misery*. And thus much our Adversary further proves for us; In him was *Life*, and the *Life* was the *Light* of Men, that is, the *Salvation* and *Eternal Life* of poor Sinners was wrapt up in Christ, as God: which is to say; That the *Life* of the Word was, and is the proper *Light* of Men, and unto all such poor Sinners as did and do believe in it, that *Light* is unto them *Salvation* and *Eternal Life*; then which, nothing can be more Orthodox in the Point. Who would think that *J. Falde* should ever undertake the *Quakers*, so little understanding their Principles? And if he did know them, What should aile the Man to be so much our Friend to write against himself, under Pretence of writing against us? One would think, he did it by the same Figure *Irony*, that some call *Fools*, *Wits*: Yet he would fain distinguish *Christ* the *Light*, as *Creator* and *Redeemer*, making the first Common, the other *Peculiar*, and that spoils all. To which I shall briefly answer, for he only starts it himself: There is but one Kind of *Light*, which results from the *Life* of the Word, and because it cannot be such, but it must be Divine and Sufficient, as well to Redemption as Conviction; it will unanswerably follow, that the manifesting *Light* of the Word *J. Falde* confesseth all Mankind more or less to be lighted with, is of a Divine and Saving Nature; and that which strengthens this Conclusion, is, that *Christ*, as God, is by our Adversary made the *Saviour*; and unless he would deny him that he calls God, to have been before that Manifestation in Flesh, a *Redeemer* to the *Ancients* (which were to conclude the *Damnation* of

of all that died antecedent) Christ, the Word, as that Light was the proper Redeemer through all Generations; Though I will grant to him, and that in the Name of all that People call'd Quakers, the Discoveries made by Christ, or God manifested in the Flesh transcended all former Manifestations, and as in my Spirit of Truth Vindicated it is largely confess'd (had this Adversary been Ingenuous enough to have weigh'd it) So again I declare, that eminently whatever was before, or hath been since, might in a sense be said of that Manifestation; because he that then appeared, was the Fulness of that Light, Life and Power which measurably was, is, and may be dispensed to the Sons of Men; wherefore in that sense he was, both before and after, the same Convincer, Converte, Redeemer and Saviour to the Souls of Men.

S. 3. But he is much stumbl'd, and not a little abusive, because I would have partizans render'd Enlightneth, rather then Lightheth, pag. 87. in my Spir. of Truth Vindic. saying of me, I perceive he is as very — as those Physicians, who impose severe Abstinence on others, but they themselves will take their Cups off, and their good Cheer to Wantonness and Giddiness.

How far this Character may be by any thought to resemble William Penn (a Man he often strickes at) I know not; but I dare say for him, he never was so Disingenuous as to deserve it, and least of all from J. Faldo, with whom he never had to do, and who must needs make a Random-guess in the Matter. But this is not the only Scurrility, William Penn, however unconcern'd he be, has receiv'd at the hands of that Rude Priest, nor that he is able to bear. He takes it for

for granted that *W. P's Passive Religion*, is like to be a Protection to his base Tongue, and so long the Priest sleeps in a whole Skin. I cannot imagine what his dathoe — should signify; But it is ill done of a Priest to quarrell his next Order, and one too, which, if I am not mistaken, the Non-Conforming Priests have swarm'd after, as the next way of Maintenance to their displac'd Carrasses; in so much, that we have almost as many Physicians as Patients. One would have thought J. Faldo had been looking that way by his *Ebullitions*, a Term of Art in pag. 127. But that is one of their last Refuges: For it requires Pains, which Men of his Function can't abide to do. They are for the Land of Milk and Honey, whocver toyles; and that they will make the Labours of others yield them in a Land of Briars and Thorns. But it happen'd unluckily, that he should charge so much Epicurism upon Physicians, whilst they impose such Abstinence on their Sick, as whose way of Life so many of his Friends are devoted. Shall I infer, it is to have those Cups and that Choer, their Ill-Preaching could not give, and that J. Faldo is therefore as very a —— as those Pharisees, that bound heavy Burdens, and layd them upon the People, but themselves would not put their Fingers to support them. Does he live to what he requires from others? if not (and the Course he takes, I know not how he should) let him take his *as* very a —— to himself, which much better becomes Him, than any Body I have to bestow is upon.

But to the Point controverted. I said then, and do now again, that the Light must be in the Soul, or Intelligent-Plate of Man; and with respect to the Inward parts, I saw no Difference between saying,

the Light of Christ lighteth the Soul, or inward parts of Man, and that the Light enlighteneth Man: Only sometimes I granted, that Enlightening did import Belief in the Light, and some Divine Attainments thereby; both which are sober, and true, and granted by J. Faldo, if I understand what he says when he confesseth, that most Translators render it enlighteneth.

S. 4. The last of what concerns his pretended Defeat of our Construction of that Verse; That was the true Light &c. is Every Man: hear him; If this Phrase be taken stricktly in its full latitude (a Phrase I do as little understand, as many of his other uncooth and contradictory Terms) Intending every Individual without Exception; Christ's Enlightening, must be understood, so doing as Creator, not as Redeemer; this is the Opinion of many Superiors to me in Judgment by far (It may be so, though I am apt to think J. Faldo scarce thinks so.)

pag. 89.

90.

But this hath been so effectually consider'd already, that it would be needless Repetition, a Fault I would not be guilty of (especially at this time) to say much to it: Let it suffice, that the Light Naturally and Immediately resulting from the Word, which was and is the Life of the Word, is the same in Kind, both before that Manifestation of God (who is Light) in that Holy Manhood then, and since; though not the same with respect to the Degree of its Discoveries. But he tells us, though he can allow it universally as Creator, yet not as Redeemer; and brings us these Scriptures; Whom we preach, warning

Col. 1. 28. warning every Man, and teaching every
 2 Cor. 4. 2. Man, &c. Commending our selves to every
 Psal. 145. Man's Conscience, &c. The Lord upholds
 34. all that fall, and raiseth up all those that
 are bowed down. (The last an old Objecti-
 on) Now says he, the Apostle could not warn all, nor
 recommend himself to every Man, it must be then, all that
 he preacht to, and who heard him. So, who were upbold,
 God upbold; and who are raised up, are raised by him.

But this is too mean to invalid the Force of the
 Place, and our plain and inextorted Understanding
 of it. The Reason of this Mistake lies here: If it
 be his Light, sayes J. Faldo, as Creator, then it hurts
 us not; if as Redeemer, why are not all redeem'd?
 putting no Difference betwixt the Sufficieney of the
 Light to save, and the Salvation, that may be wronged by
 it upon the Obedience of the Creature. A Doctrine
 accurst from God, and detested of all Men not mad,
 or abused by the Suggestions of others; for the
 Calviniz'd Predestination is the Bottom of it. Let it
 suffice, and so we will venture it. (1) That Christ
 died for all Men, though all Men, receive not the
 Benefit intended by it; The Neglect of Men don't
 render God's Love, no Love, or that it is not Uni-
 versal, and least of all that it should be Insufficient
 in it self. (2) If God has not lightned the Soul
 of all Mankind with a sufficient Light to Salvation,
 the Damnation of Men can never lye at their own
 Door; neither will they be left without Excuse.
 (3) The Light with which he enlightens, being the
 Life of the Word, must be Saving; call it the Light
 of the Creator, or Redeemer, for He is one in himself, and
 so is his Light. (4) All Mankind, in all Copies
 and

and Translations, and from the Reason of the Thing, must be confess to be the Subject of this Illumination: Neither let it be hard for our Adversary to grant; since it may be the Light of Christ as Redemer, and yet Men may not be redeemed thereby, through their own Disobedience. An inevitable Redemption then not following upon Mens being thus lighted, but upon their Receiving of it, I cannot see but it may be allow'd us, that all Mankind
me being redeem'd, is no Argument, why all Mankind should not be enlightened;
consequently (for all the Force our Adversary brings to the Contrary) Every Man in our Sense is lighted with a Saving Light in it self. I omit to mention many ancient, great and learned Authorities, some of which are, and more may elsewhere shortly be produc't in Defense of our Assertion.

Let my Spir. of
Truth Vind. be
perused, from
p. 53. to p. 73.

S. 5. Now as to his Scripture-Quotations, they are no whit to his Purpose: For the Warning and Commendation were Universal, there is not one Soul exempted. And should I grant him his Desire, what could it availe? For if the Apostle had a particular Regard to those among whom he laboured, neither doth that hinder the Universality of the Truth of the Thing in it self, for the Warning is to all, or the Scripture is not binding to all, contrary to our Adversaries Judgment of it.

Nor is the Case parallel with the Relation given of the Divinity of the Word, its Creating Power, and peculiar Benefit of Light from its own Life universally extended to Mankind, unless that in the places where the word *All* or *Every* is used without any Excep-

Exception, an Exception should be made, because some one particular Case may admit of an Exception: For neither doth God raise up all who fall; Nor is it to be understood, that all who are raised up in all cases, God doth immediately raise, but rather thus; the Lord alone is able to uphold all who fall, and raise up all that be bowed down, as to a spiritual State, the purport of the words: So that the Universal, I mean *All*, remains entire, and the contrary Opinion respecting the Light, ends in an absolute Denial of a Saving Light to the greatest part of Mankind; which dreadful Consequence I had much rather should result from *Falco's Opinions*, than *W. Penn's* Faith, as ill a Christian as he is, plead to repute him, though it be for vindicating the *Pure Christian Religion*, as it was once deliver'd to the Saints.

S. 6. But to shut up this Discourse, let us take notice of an Expression or two, that this Critick lets fall in the close of this Paraphrase, and that is, Concerning *Experiency* or *Coming*; it being more properly referrible to Light then Man. *That was the true Light, which coming into the World lighteth every Man*, rather then that was the true Light, which lighteth every *Man* coming into the World. If, layes he, it should refer to *Man*, every *Man* in the very instant of, or before his Birth, Christ enlightened; it must be means of created Faculties — For Experience and Sense without (any one Instance to controls it) will tell us, that none can believe without Hearing, nor hear without a Preacher.

He might much better have said of himself, then of the *Quakers-Meeting*, that he was but a *Puppet* indeed,

indeed, who knows nothing but by Hear-say or mere Imitation : If Man have not some more inward Teacher, farewell to the Truth of all Revelation, the Scriptures, and whatever comes by, or from the Inspiration of the Almighty. This Man, if yet he ben't to much besotted to deserve so excellent a Name, at once destroys all Wayes, or Means, whereby to know, and that not only to the *Quakers*, but himself too ; For the Scriptures themselves being grounded upon Revelation, and his Knowledge, upon them, as he pretends : Take away Revelation, and ye take away the Scriptures ; and consequently what Knowledge ? *Faldo* pretends to have from them, falls to the ground. To pass by what might be offer'd from the Ancient *Puritans*, *Brownists*, and *Independents*, on our behalf, who were once reputed warm Sticklers, for that *J. F.* proudly esteem's *Enthusiasm*, for which they became the Derision of Carnalists. He forgets to whom *Phanatick* belongs, and cuts off his pretended Preaching from the God above, &c. p. 113. Thus is this *Blind Leader*, fallen into the Ditch of his own digging.

But must it be absurd, because Children at the Instant of their coming into the World, can't be said to be so enlightened. Very well ; and what thinks he of the Instant of Christ's coming into the World, out of the Virgin's Womb ? Did he enlighten all who should savinely be enlightened at that Instant ? A mad Disputant, indeed. What was it enlightened *Simeon* ? Who told and revealed to him the Lord's Christ ? For Shame quit all Pretence to dispute.

S. 7. But let's hear him further ; There is a Reason in the Text, gives such a Countenance to referring it

to the Light, as will never be found for the Contrary. That was the true Light, not This, or This is ; not as Christ is now in Heaven, nor as present with the Evangelist John, and the then Saints ; but it points at Christ's Appearance in the Flesh. Very notable indeed, and we will not let it slip our Observation.

If the Word that made all things, which was with God, and was God, was that true Light, as saith J. Faldo himself, p. 84, then can it never be restrained to that Appearance as the Beginning or End of it. Nay, the Evangelist is not yet come, so much as to mention any thing of his Manifestation in Flesh; and if we will believe J. Faldo, the Verse concerns the Word as Creator, and not as Redeemer, which he stints to his Coming in the Flesh, see pag. 89. But by his Interpretation, that is not relative to his Appearance in the Flesh, but rather to the Word, which was with God, and was God, as p. 84. and so the Spanish Translation has it, *That Word was the true Light, &c.* so that either the Word was not before that Appearance ; or if it were, being that true Light, that true Light was before that Appearance. And Mankind being also antecedent to that Manifestation, may very well be said always to have been enlightened by that Light. For that the Word should be before that Appearance, & that true Light, which is the very Life of the Word, or Word it self, should be stinted to that Appearance, is as absurd, as any thing well can be. Again, that we should take it to deny Christ now to be the true Light, that enlightens all, because he was so, is a strange Impertinency, and gross Falshood ; for then by good Reason ought we to infer, that because the Word was with God, and was God, therefore he is not now either with God, or God. Is this your Testimony ?

tullus? Besides, If we had nothing of this to offer, the Evangelist might very well refer to that Appearance without any Denial at all of an antecedent Illumination; It being the most excellent Breaking forth of the Divine Light. And this is largely acknowledged and proved in my *Spirit of Truth Vindicated*. Which had he consider'd but half as much as he importunes us to have his own, he might have saved us the Labour of this Animadversion. But God knoweth, it is our Portion from many such like base and unworthy *Adversaries*. Every thing is a Fault in a *Quaker*, and nothing in them. We have great Reason to dispair of any Good upon the most of them, whose Spirits are so leaven'd into Prejudice and Revenge, that, not to bear their Lyes, and to rebuke their Slanders is accounted scarce so tolerable as Railing; But with God the righteous Judge of Heaven and Earth do we leave our Cause, to be by him pleaded upon the Necks of that Crooked and Perverse Generation.

S. 8. Upon the Second Scripture, which he pretends we abuse, to wit, Pag. 94.

But what saith it? *The Word is nigh thee, even in thy Mouth, and in thy Heart;* Rom. 10. 3.

That is the Word of Faith which we preach: and which, he saith, we joyn with the first of John, *In the Beginning was the Word, &c.* He observes thus much in short. *The Apostle alludes to the Words of Moses in Deuteronomy:* But the Word is very nigh unto thee, in thy Mouth, Deut. 30. 14. and in thy Heart, that thou mightest do it; *that is (saith he) the Laws, Statutes, and Commandments written in the Book of the Law, making the having the Word in*

I^o The Quakers own the True Christ.

'n the Heart to be an having them without Book, or by rote, as he expresseth it.

But none of the most mistaken of our modern Socinians (the greatest Contra-Spiritualists Men of our time) I am perswaded, could have given us a more dark and carnal Interpretation of the place; for the Word of Faith, is the Word which gives Faith, and in which Faith should be: It is called the Word of Reconciliation and Regeneration; which can be no other Word, then that which was in the beginning with God; That, by which God utter'd and declar'd his Mind to the Sons and Daughters of Men in all Ages; That Word, whose Life was, and is the Light of Men: To make the Apostle to have preacht another Word, is as much as, in him lies, to render him no Gospel-Preacher.

Besides, that Word mention'd by Moses, could not be the outward Commandments and Statutes; For the Question was not about them, but about the Commandment of Commandments, and Word of Words, which he resolves thus: *Let none say, who shall ascend, descend, or go beyond the Seas, to fetch the Great Word and Commandment;* But the Word is very nigh thee Post. &c. קְרָב, קְרַב, signifies the Innermost parts Skin. in lex. of Men. Whereinto the Outward Commandments could never come. Nay, I do affirm, and that with holy Boldness; in the Spirit, Power, and Illumination of the blessed Gospel, that all the by rote Learning of the Letter, of either Law or Gospel, as they are contra-distinguisht, is of no more Value to the true Knowledge or Worship of God, then the Cutting off a Dog's Neck, either to God's Honour or Man's Profit, without the Inward Living Word should power-

powerfully write, and engrave upon the Soul its Holy Precepts: neither could there be any Conviction in the Conscience, concerning the Truth of those Statutes; nor indeed any Conscience at all: since Conscience is no other, than that manifest Judgment Man makes of the Truth or Falshood of things, with respect to his own Soul, from the Word or Light of God in his Heart, according to the Practice of the Apostle, who was manifest, and desir'd to Command himself to the Consciences of all Men: Not as to a blind unsensible Thing; but that Judgment in Man, though not from him, which was right, and not learned of Man, but received of God. Whereas *J. Faldo* scoffs at such kind of Knowledge, the Perniciousness of which Doctrine ought to antidote all sober Persons from ever adhering to it, or him that preacheth it; For I will be bound to make it appear, that by his own Principles, he is assured of nothing, and must set down under the extreamest *Scepticism* in the World: Or if concludable by any thing, it must be by the way *Rome* takes to resolve all Scruples, & that is Plurality of Votes, however directed; and this too, rather for Peace sake, then any Certainty there can be in it. For who bars out of all *Inward Senses*, Motions, Revelations, Inspirations or Enlightnings, resolving only to insist upon what may arrive them from meer Books, because of the Fallibility of Man, and Difficulty of the Matter they do contain; which Way can there be to compass any tolerable Certainty to rest Men's Souls upon? This is your once *Phanatical*, t'other day *Enthusiastical*, now *Pragmatical* and *Scoffing* *J. Faldo*. The first in the very beginning of *Independency in the World*, the best part that belong'd to it.

I meane *Enthusiasm*: but now deserted, by many as much as the true Religion is by the Church of Rome.

§. 9. The third and last Scripture he undertakes to secure us from page 98. all Share in, is that of Peter, *We have also a more sure Word of Prophecy, whereunto ye do well to take heed, as unto a Light that shineth in a dark Place, until the Day dawn, and the Day-Star arise in your Hearts.* By this more sure Word of Prophecy (says J. Faldo) is meant those Prophecies written in the Old Testament: which are call'd, Verse 20. Prophecy of Scripture, and are called, *the Light that shineth in a dark Place.*

I hope it will be always forreign to me, to detract from the holy Scriptures; But the Truth I will take Liberty to defend. The whole Chapter is a very weighty and zealous Recommendation of the Gospel to the Churches, pressing them to call to Mind the Love of God unto them, and to mind their Duty to him, who had so loved them; And as a great Ground, both of their Faith, Love and Duty, the Apostle in the 16th verse tells them, *For we have not followed cunningly devised Fables, when we made known unto you, the Power and Coming of our Lord Jesus Christ; But were Eye-Witnesses of his Majesty: for he received from God the Father Honour and Glory, when there came such a Voice to him from the Excellent Glory, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.* And this Voice, which comes from Heaven, we heard, when we were with him in the Holy Mount; We have also a more sure Word of Prophecy, &c. Now that this cannot be meant of the

the Scriptures (and take in the Comparison) I thus prove. If the Reason of their Assurance, that what they delivered to the Churches, was not Fabulous, but true, *was their being Eye-Witnesses of his Majesty, and Eye and Ear-Witnesses of that Testimony God gave of his Son in the Mount, by that Honour, Glory and Voice of Words, which were there utter'd, and did in that Place appear;* then the Scriptures not only were not a surer Word of Prophecy, but not so sure, because they never heard nor saw them so delivered; nor yet had any of the Prophets, so Glorious, so Transcendent, and Unquestionable a Testimony to their outward Eyes and Ears that we read of (*J. Faldo's most infallible Way of true Knowledge* (see pag. 91.) as was that which God gave to the Disciples, when he testified, *This is my beloved Son, in whom I am well pleased;* But we may inform our selves from the Verses recited, that they were a more eminent Ground for their Knowledge, Assurance, and Belief, than the mere Scriptures; And consequently the Scriptures are not *the more sure Word of Prophecy.* Again, the written Account of another's Revelation cannot be more sure to me then that Revelation which I do immediately receive from God; suppose it be from God: But this was a Revelation to the Disciples, and they were sure it was from God; Consequently the written Account of another's Revelation, as were the Prophecies of the Old Testament (so called) to the Disciples, could not be *a more sure Word of Prophecy.* For it were to say, that they were more sure, that he among them who was called *Jesus,* was the Son of God from *Isaiah's Testimony,* That he would give him for a *Light to lighten the Gentiles, &c.* then the immediate Voice of God, when he pointed so clearly

ly at him, *This is my beloved Son*; He that is amongst you, whom you have followed, *This is my beloved Son, in whom I am well pleased*: Then which, what could be more demonstrable on God's part, and incredulous on their side, who should yet subject that living Testimony, to any the best Tradition? Let me not forget to add; That what the Disciples then saw and heard from God, and the Epistle, Peter wrot by the holy Ghost, being made part of the New Testament-Writings, and they accounted more eminent by far then the Old, with respect to the more eminent Pouring forth of the Holy Ghost, in that Day, which the Prophets fore-saw, and they enjoyed, the Old cannot in any wise be reputed a more sure Word of Prophecy, as *J. Fallo* asserts; therefore this more sure Word of Prophecy, must be another thing.

S. 10. What that is which may be reputed a more sure Word of Prophecy, will much deserve our serious Consideration. If it was not the Voice in the Mount, which we have invincibly proved, to be more Immediate, Living, Fresh, Convincing and Confirming to the Disciples, then any the best written Prophecies they had; It will follow, that it was meant of the *holy Anointing*, that *Spirit*, and *measure* of the *Grace*, or *blessed Light of Christ*, which is Internal, and out of the Reach of all Visible Things, to sophisticate, corrupt, mis-represent, mis-render, or mis-translate, all which have greatly befallen the Scriptures: For I do affirm, that Sense it self is not so certain as Reason, and what clearly and fully occurs to the Understanding part of Man, is a more solid Ground for *Faith and Knowledge*, then those

phose External *Sights* and *Visions*, which Man might be attended with to Confirmation. For what shall be the Rule for trying the Certainty and Truth of any such *Visions* and *Prophecies*? It must be some measure of that Anointing, which was afterwards given more largely to them, in order to try Spirits, and in all other Cases, which concern the Gospel; otherwise they should not have believ'd with any Certainty, or upon spiritual Conviction as to themselves; For if a Man has not something Divine to direct and inform his Understanding as to the true Relish, Judgment, and Application of what he may read in any Book, or externally might appear to his Sences in the Way of extraordinary Vision, there could be no probable, much less certain Ground for his Belief in, or Knowledge of the Truth of that thing, however true in it self. In short, That which is Truth it self, which is able to teach all things, to try all things, and to lead into all Truth (which the Scriptures (though Truth) cannot do; for then, they would be Clear, Plain, Perfect, incapable of Additions, Diminutions, Corruptions, Misttranslations &c.) must be this more sure Word of Prophecy; But that the Anointing which the Saints had received of him was able to do, as saith the Apostle John, 1 Job.
2. 27. but the Anointing which ye have received of him abideth in you, and need not that any Man teach you; but as the same Anointing teacheth you of all things, and is Truth, and is no Lie; And even as is hath taught you, ye shall abide in him; Therefore this Anointing thus able to do all things, must needs be that more sure Word of Prophecy; if more shall be allowed. In short, The Law written in the Hearts, is a more sure Covenants,

Law and Word; then the *Law written upon Stones*, or the *Outward Book of the Law*; else, the Dispensation of the *Law of Life within, the Gospel-State*, would be less Sure, and therefore less Noble, than the *Law without*, and the Prophecies of the Old Testament (so call'd) more Certain, than the *Scriptures of the New*, that belong to a more excellent Dispensation, and are an *Accounts of the fulfilling of those very Prophecies*: Nay, it would be to assert, that the *Words* of both *Scriptures* are more sure and certain, and our *Regard* ought to be more eminently after them, than the *very Spirit from whence they came*; which (at least in the Church of God) every one has received a Measure to profit with, and so perfectly subvert the *very State of the Gospel*, which was and is the Time of the Pouring out of the *Spirit upon all Flesh*, and bringing Mankind to a more near, sure and living *Word of Prophecy*, than any *Outward Writings* whatever, can possibly be.

S. 11. But because he tells us in another place, that a little Skill in the *Original*, would free us from many Absurdities; we shall a little examine both what the *Original Text* will make for the clearing the Point in Controversie, and what may be the sense of some Men of Learning (a thing he pretends to) and Impartiality (which I hope, he has not Confidence enough to pretend to). I will suppose then, the *Prophecies of the Ancients* to be intended; but deny any *Comparison* at all to have been made between them, and that Voice in the Mount.

2 Pet. 1.19. Καὶ ἔχουσιν βιβλίστερον τὸν μερικόντερον λόγον, &c. We also have a *More sure Word of Prophecy* as by our late Translation render'd. I cannot per-

ceive

ceive that Comparison in the Greek, so hugg'd by the Priests, and insisted upon by our Adversary, with manifest Design to prefer the Writings before the Spirit that gave them forth, the great Evangelical Word of Prophecy, for the Words without any wrong, not only may, which were enough, but ought to be rendered thus: *Also we have a very sure Word of Prophecy;* which neither questions the certainty of the Voice, nor so much as intends any the least Comparison at all with it; which I take to be the very Ground of that Opposition which is made against us. The Reason why I so render it, is ready: *Kai, Also,* I know our Translation bath, but it is commonly understood by our Adversaries for *Δε.* *But,* which is a great Injury to the sense; for *Kai, Also,* is conjunctive, and signifies onely another confirmatory Testimony, whereas *Δε,* or *But,* is a word that mostly doth, and to be sure in that place would signifie a Comparison and Opposition: *Also* then, not being taken in the same sense with *But,* there is nothing therein that can make for the Comparison, or any Opposition whatsoever; Now the Comparison it self *Βεβαστρον*, lately rendred *more sure*, is in the ancient Translations more truly interpreted, *sure*, and *very sure*; in which there is no room for any Comparison, or Opposition in the least: And if *J. Faldo* has but Greek and Honesty enough, he must needs acknowledge, that Positives, Comparatives, and Superlatives are used promiscuously in the Greek. See *Acts 25. 10.* where as *και καλιστον επιγνωσις*, is rendred, *as thou very well knowest:* whereas in *J. Faldo's* sense, *καλιστον* would be interpreted, *as thou knowest better then I;* which certainly the Apostle *Paul* never intended, when he spoke to *Festus*. And as *Kai, Also,* is connective, and

and joyns the 19th Verse to the 18th Verse ; so ~~then~~ the expositive and distinctive Article, doth not precede, but follow ~~B~~~~E~~~~B~~~~A~~~~I~~~~S~~~~T~~~~E~~~~P~~~~O~~~~V~~. The Syriack, one of the most approv'd Versions by learned Men, has it thus, *We have over and above a true or sure Word of Prophecy.* The Arabick, *We have beside, a very true Prophetick Word.* The Ethiopick has a Comparison, not respecting the Sureness, but the Antiquity of the Voices : *We have over and above an ancienter Word, or Testimony, which is so respecting time :* The French, German, Low-Dutch, Swedish, and several of our ancient English Translations run thus ; *We have also the sure Prophetick Word : We have also the right sure Word of Prophecy : We have also the very sure Word of the Prophets.* All which imports no more, then that they had over and above their own particular Assurances of the Truth of the Christian Religion, the Testimony of the Prophets, whose Prophecies were fulfilled by the Coming of Christ, and the Pouring out of the Holy Spirit ; but if it were more, it was only so in point of Authority with their *Adversaries* : Not that the Voice the Disciples heard in the Mount, was less sure in it self, or that Knowledge of God and Christ, through the Operation of the Power of the Gospel in the Hearts of those Believers, then the ancient Prophecies of the Prophets ; But perhaps they were not so effectual to persuade, as the words of the ancient undoubted Prophets to confirm their Allegations. Thus Christ, in our Translation, Search the Scriptures, not that they were a more sure Testimony then what he himself livingly and immediately gave forth ; But they so reputing them, whilst they opposed him, his Direction to search the Scriptures, was for Confirmation of the Truth, they seem'd to gain-say from

from the Scriptures. What then? Shall we say that the Prophets are a more sure Testimony, than what Christ the Living Word of God himself declar'd, or the Saints became Witnesses of? By no means; But rather, that the old Prophecies are also a true Propheticall Testimony, like a small Light in a dark Night, they do shew forth a Propheetick Light, till the Day-Star of fulfilling them (which some then knew, and others prest after) should arise in their Hearts, which is that Blessed State of Witnessing, J. Faldo, and T. Hicks have bestow'd so many impious Scoffs upon.

To this agree many learned Men. I will begin with * Erasmus; "If so be that the Prophets plain Oracles be in great weighty Estimation among you, which Prophecy, by figurative dark Shaddows of Christ, of much more Gravity, or Weight ought so evident a Declaration by the Father himself of his Son be. They with their Prophecies, prepare the Minds of Men to the Truth of his Gospel; In that they Shaddow and covertly point out the thing that the Gospel doth preach. The Prophets agree with the Father's Voice, if a Man do rightly interpret them: The thing that Men set forth by Man's Device, may be perceiv'd by Man's Wit; But the thing that is set forth by the Inspiration of the Holy Ghost requires an Interpreter inspir'd by the like Spirit. A severe Check to the Contra-Spirituality of J. Faldo, and those other of the Carnal and Apostate Professors of Religion in our time, who have forgot the Ground of their Fore-fathers Revolt from the Idolatry of Rome, and Superstitions of a degenerated Prelacy; as well as that it shows how much more

* Parap. ix
Epist. 2 Pet.
c. i. v. 19.

Erasmus

Erasmus inclines to give the Preference, if any there be, to the Voice of God then to the Ancient Prophecies. He also quotes *Aug.* to his Defence.

Berz. not only renders it, "we have also a very firm Word of Prophecy, shutting out all Competition (the Priests Break-neck) but affirms, in loc. "if it should be accepted, as a firmer Word of Prophecy, it can only relate to such, who might have entertain'd such an Extraordinary Belief of the Writings of the Prophets; and not that in themselves they were a surer Word of Prophecy.

"*Vatablus* in short tells us; that *βεβαιότερον*, or *Vat. & Clar.* "more sure, is a Comparative for a Positive, more sure, for sure; usual in loc. "with the Greeks. So sayes *Clariss.*

Grot. in And *Grotius*, that great Man, thus renders this part of the Verse [*Kai ξινων βεβαιότερον*] that is, sayes he, loc. "the Writings of the Prophets have been always in Credit and of Force with us: But now much more, because we have seen the Fulfilling of them by the Messiah, and their Agreement with him. Certainly then, others besides the Quakers, must needs have been Perverters of this place of the Scripture, in *J. Fallo's* sense: But he may hear from *Grotius*, that the Scriptures are never the less valuable by those who witness their Accomplishment; but the more: A Notion very rise in *J. Fallo's* head.

Let it suffice, that we have stated and Vindicated the true Christ, to wit, God manifest in Flesh. That we have attributed to God manifested in that visible Body, what we believe to be congruous, and according to Scriptures and sound Reason. And lastly that those Scriptures,

tures, which he thought to disinterest us in, are fully and clearly vindicated from his false *Glosses*; proving their express Design perfectly destructive of those Ends, our *Adversary* endeavour'd to bend them to, which were his own, and not the Truth's.

CHAP. XX.

*Our Adversaries Charges deny'd.. His Proofs fail him.
The Quakers are True Christians; and Quakerism
True Christianity. We own and profess the only True
God that made Heaven and Earth.*

SHE has hitherto charg'd us, one would think, as home as ever Man did, for what is beyond *Denying the Lord's Christ, and that Love he manifested in the World for the Salvation of Mankind*: But it is our Happiness, that his *Proofs* have been always found as *Weak*, as his *Charge* *Desperate*, and the little Quarter promised us by the One, more then made up by the faint Performances of the Other; else, how terrible would this Grim Character be to our selves, and much more, to others, who do, and yet will, we hope, believe better things of us. viz. *The Quakers are gross Idolaters, and Quakerism gross Idolatry.* And he assures us, if there be any such thing as *Idolatry in the World*, he will prove us guilty in the highest degree.

The Way he takes to prove this heavy Charge is this. *Those which own and profess that to be God, which is not, are gross Idolaters; but the Quakers do so.* The second Proposition (the first being granted by all) he endeavours to prove thus. *Who own and profess the Light*

Light within, and the Soul of every Man to be God, own and profess that to be God, which is not God. But the Quakers do so; therefore Idolaters. The making good this Charge, will lie upon the Testimony he brings out of our Friends Writings, since he pretends to no less Demonstration, for every thing he has to lay against us. I deny in the Name of all that abused People; first, that we ever own'd or profest the Light within every Man to be God (though we say, it is of God) much less that we worship it as such: And secondly, we do forever renounce any such Principle, *As that the Soul of Man, simply as such, is the very Essence or Being of God:* If he fails in his Proofs, he must fall with Infamy to the Ground. The first

P. 119. *Man he hopes to make sure with, is G. Fox*

• are these; "I will make you know, that I the Light
"which lighteth every Man that cometh into the
"World, that all through me should believe, am
"the True Eternal God, which created all things;
"that by me (the Light) all things are upheld; and
"that there is not another beside me can save. Fox

Young. p. 53. Although, says he in this Passage, he
doth not call it the Light within, Pag. 50. "You scorn
"me the Light in you; p. 54. which will not own
"me the Light in them. They, he says, that cannot

Pag. 120. *from hence read the Quakers own and profess*

the Light within to be God, are not like to be
much the wiser, for what they read. This cuts off all
Hopes of J. Faldo's being wiser; for I suppose he read
what he writ, as blind as he is: However, for the
sake of others, I will endeavour to reconcile this
seeming Contrariety:

In the first Passage he grants, that within Man,
was

was not mentioned ; and by his Silence, I suppose, I may conclude it *Orthodox*. For no Man that believes Scripture, will dare to deny that God is Light ; That every Man is enlightened by Him ; and that by Him, who is call'd Light, all things are upheld, and that He alone is Saviour. A Doctrine J. Faldo teaches pag. 84. 85, 89. To the other Scraps of Matter I answer, That we never did, do, nor shall assert, the God that made Heaven and Earth to be comprehendable within the Soul of Man; No, it is more impossible, than that the Sun in the Firmament could be contain'd within the Body of any individual Person. But that God, who is the great Sun of Righteousness, doth as truly cause his Light Spiritual to arise upon the Souls of Men, as his Sun Natural upon their Bodies : and as what Knowledge we have of the Natural Sun is by its Light, Operations and Effects upon the World, so our Knowledge of the Eternal Sun of Righteousness, God (who is Light, and in whom is no Darkness at all) is only and alone by his Divine Light, Operations, and Effects in and upon our Understandings and Consciences : so that when we say that the Light is within any, we do not intend the whole Being of Light, nor was it in this gross sense that G. Fox the Younger ever meant it. But that He, who is the Eternal Fountain of all Life, and Sun of Light, casteth his Light to visit the Hearts, and shine into the Consciences of all Mankind, as well of such as Rebel against it, and scorn it, to reprove them, as those who Receive it, and gladly submit to it, to direct and justify them : Wherefore we utterly deny that the Manifestation in Man, strictly consider'd, is the most high God ; but a Manifestation of, or from God, by the Inshinings of his

blessed Light. And we cannot be said to Worship the Manifestation, but that Eternal God, which is Light, that is thereby manifested; and all Worship, otherwise founded, is not of God, nor pleasing to him, but of the Invention of Men, which he will confound; and this, Scripture and Reason are ready to defend. *Scorning the Light in them, and not owning the Light in them,* by our Adversary so strongly instilled upon; is no more then, *scorning and disowning him who is the Light that shines in them, and that gives Light to them.* What very vanity then, is all his Boast? And how does his Charge retort upon himself? But that we may send it quite back, to the Pit from whence it came, lets hear how he proves our Belief of the Soul, to be God; which he begins to do, with no small Show of Assurance, that he shall cleaverly compass his End.

S. 2. "Every Man has that which is one in
 p. 122. " Union, and like the Spirit of Christ;
 123. " even as good as the Spirit of Christ,
 " according to its measure. E. Bur-
 " roughs True Faith, &c.

And what's this to the Purpose? Can any Man be so stupid as to think, that *E. Burrough* ever intended the Soul of Man, that purely & simply constitutes him such? For he is speaking of that Universal Grace, Light and Spirit, which God has given unto all whereby they may be led to Eternal Felicity. And unless he will say, that a Measure of the Holy Spirit (a Scripture-Phrase) which God hath given to every Man to profit with, is *not* in Union with Christ, *nor* as Good in Kind, as the Spirit of Christ (which our

Adversary sayes, is God) it will evidently follow, that what E. B. writes, is found and Scriptural; however this makes nothing for our *Adversaries* present Charge. But he ends not with him.

" Now my Soul and Spirit is center'd pag. 123. " in its own Being with God, and this " Form of Person must return from whence it was " taken. *F. Howgil. Test. of E. B.*

This Expression is deliver'd to us by *Francis Howgil*, as *Edward Burroughs's*, a little before his Departure, in that sensible Testimony he gave to the late *Life, Labours and Death of that worthy, painful & effectual Labourer, and his Companion in the Gospel of Jesus.*

But to help *J. Faldo's* Intellects, that they may no more look asquint upon such weighty dying Words; Let him know, that *E. B.* spoke not of God as his Souls Being by Nature, or as of that very Being (for so the Soul would be God indeed, and yet subject to all those Pollutions and Punishments, which do and will attend Wicked Men (*Blasphemy with a Witness*) but God, as that Being, which by Regeneration, the New Nature, and Spirit of Adoption, all the Righteous Souls are gather'd too, and center'd in, as their Everlasting Habitation and Life Eternal. The World may perceive with ease, at what rate, and what Tearmes *J. Faldo* swaggers over the *Quakers*: But let him boast that puts off his Armour.

p. 123. §. 3 The next Person he singles out, is *G. Fox*, thus answering a Priest. " But " *God and Christ is in the Saints, and dwells in them, and he, (the Priest) is a Reprobate, and out of the Apostles* " *Doctrin. Great Myst.* pag. 16.

I perceive, *J. Faldo* will rather quarrel Scripture, when he meets it in a *Quaker's Book*, then not have something against them : But certainly if that be the Way to prove that we believe, the Soul is God, to wit, that God and Christ are in the Saints ; what will become of the Scriptures ? Will they escape *J. Faldo's heavy Censures* ? who say, *That Christ is in his Saints the Hope of Glory. I in them, and they in me. The Tabernacle of God is with Men, and he will dwell in them.* Must every thing, that is in another, be necessarily of that in which it is ? But I hope, his Heat being abated, he may discern the Weakness of his Attempts against us. To proceed.

J. Pennington he also brings in to make good his pag. 126. Charge : How serviceable he may prove, will better appear, when we have examin'd the Passage. " That which the Lord " from Heaven begetteth of his own Image and Like- " ness, of his own [Substance] of his own Seed, of " his own Spirit and pure Life. *Ques. 27.* But *J. Faldo* has mist his Aim and mistaken his Man ; For *J. P.* is not now speaking of the Soul of Man, simply consider'd ; but of that *Divine Life, Nature, Image, and Birth, that God by his Word of Life creates or begets in the Souls of those who once lived not to God, but themselves, bearing the Image of the Earthly* ; and do turn at his Reproof to walk in the Way of Life. This will not move the Business one Jot further on the behalf of our Enemies Charge.

S. 4. We will close this Point with a Passage out of *Samuel Fisher's Vetus et quædam Revelata.* pag. 127. pag. 13. of which he is very cheery, " As to the Spirit of Man which concurs to the Con- " stituting

"stituting of Man in his primitive Perfection; it is
"the Breath of Life, which God breathed into his
"Soul, after he had formed him, as to his Body, of
"the Dust of the Earth; whereby he came to be a
"Living Soul, a Soul, that did partake something
"of God's own Life.—This (Spirit of Man) is
"that living Principle of the Divine Nature, which
"Man did before his Degeneration, and shall again
"after his Regeneration partake of.

*This Charge, saies our Adversary, being of so black
and horrid a Nature, I did judge it meet to prove it by
abounding Instances, and now Reader put on the largest
Charity, and give me thy Verdict, if I have not made ap-
pear, that the Quakers are gross Idolaters, &c.*

To answer which, briefly and to Purpose, and to close this Chapter, with a contrary Conclusion, I say, That the *Spirit of Man* is not to be taken, as of, or from *Man*, or that it is any part of *Man's Nature*, take *Man in an Abstractive sense*: And had he been so fair, as to give us *S. Fisher's Words at large*, they would have prov'd themselves of Age enough to answer for themselves. *S. Fisher* is to be understood, of that *Spirit*, or *Breath of Life*, not that made *Man* simply a *Living Creature* of a meer Reasonable Capacity, but that *Divine Life* or *Breath*, which makes alive to *God*, and gives a kind of *Heavenly Animation*, *Motion*, or *Life*, to live to *him*, which constituted *Adam*, not a meer *Man*, but a blessed, holy, heavenly-minded *Man*, before his Degeneration. And that *S. Fisher* did never intend it of the *Natural Soul of Man*, but rather of the *Divine Life of the Soul*, without which the *Soul* is destitute of the Knowledge of the *True and Living God*. his own *Words* very plainly show; For if *S. Fisher* intended that *Spirit*,

which is the Divine Principle, that Man did partake of before his Degeneration ; certain and clear it is, that since Man did under that Degeneration partake of his own Soul, or else he could not have been a Man, S. Fisher never meant the meer Soul of Man, but the Life of that Divine Principle which Regenerates and renews the Soul unto a Life of Purity and Blessedness.

So that we conclude, the Quakers not believing any such Strange and Unscriptural Doctrine, as that *the Soul of Man, is the God that made the Heavens and the Earth* (for so it would make it self, and what is greater then it self) They are not those Idolaters they have been represented, and foully charactered by J. Faldo : But Innocent and Free of all such Imputation ; and he their Accuser, most of all Condemnable ; yea, and that for Idolatry too, who professeth no Knowledge of God ; but from Outward Sense ; by Hearing, Reading, &c. p. 91. So that being destitute of the Revelation of the Son, that only can make known the Living Father, what Apprehensions he has of God, are not Experimental, but Imaginary ; and worshipping such an Idea, he worshippeth not the true God, but the Images of his own Brain, therefore an Idolater. See Bill. Andrew upon the Command. and Pagnin. upon the word ¹⁷⁷

CHAP. XXI.

Our Adversary at a loss to prove his Charge. We own so much of the Resurrection as the Scriptures express; more Curiosity Dangerous and Condemnable. Eternal Rewards own'd by us. J. Faldo's Book will prove it to Him, and our Tribulations to Us.

S. T He two last Charges, of this second Part of his Discourse, are
our Denial of the Resurrection of the Dead Pag. 132,
 (that is, Dead Bodies) and future Rewards. 135.

To the First; he brings in *J. Pennington* thus.
 "We say, that Christ is the Resurrection, to raise
 "up that which *Adam* lost, and to destroy him who
 "deceived him, (viz. *Adam*) so Christ is the Resur-
 "rection unto Life, of Body, Soul and Spirit, and
 "so renews Man, &c. *Princ. Elem. Peop. cal. Quak.* p. 34.
 Upon which he comments, *What is this Resurrection,*
but what they call Regeneration? (it seems he does not)
and the Resurrection of the Body is but in the same sense,
as the Soul and Spirit is raised.

I can't help it, if *J. Faldo* has made so unapplicable a Quotation out of *J. P.* to his Business. I hope, none are so Blind or Partial, as to be angry, that *J. P.* did not write to his Purpose; it was sufficient that he spake to his own, or rather to the Truth's. Our *Adversary* falls down right upon us, with a Charge of Denying the Resurrection of the Body, and is angry that the Place he produces, helps not his Design. Certainly, with sober Men, the Blame will not lig

lie at our doors for not making good his Charge, but at his own, that he exhibited one he could not prove. But will he deny the Resurrection in *J. P's Words*? If he does, I pronounce him no Christian; nor indeed will a bare Confessing to it render him One: And where he stands, I fear, he is but too far from both. Let it suffice, that those Words are a modest, serious and full Answer to this Caviller, since he does plainly acknowledge *All* that the first Adam lost, to be restored by Christ the second Adam; and all that the Sin of one incur'd, the Righteousness of the other redeem'd from. Now let his Notions of the Way and Method of Effecting this be what they will, we desire not to be wise beyond what the Lord sees convenient for us, as this busie Intruder into Sacred Mysteries hath done, that lives in the Land, not of Light, but gross Darkness within, and whose very borrowed, made, framed Light, from *Reading, Art, Study and his own Conceptions*, is the very Blackness of Darkness.

S. 2. But he affirms, that *George Whitehead* should say, being prest in the Matter, that he did not believe his Body should rise again after its Death, which he can prove by many Witnesses.

I know not if ever *G. Whitehead* did so express himself; But I see, every Expression must be treasured up to defend a decrepit Cause: Truth stands in no need of such Watchings, that would make a Man an Offender for a Word. But what if he did say so, and I should second him, would it follow that we deny a Resurrection? I am sure I will deny all such Consequences. Doth not the Apostle say expressly, *Thou Fool—thou seest not THAT BODY THAT SHALL*

B.E.

B E. Is Scripture grown into such mean Request with *J. Faldo*; or doth his Rage against the *Quakers* so transport him, that he knows not Scripture, when he meets it from a *Quaker*?

But sayes our Adversary, upon a like place, and to this purpose, (viz.) *We shall all be changed*: I would ask, if they would be content pag. 139. to be refused their Debts, if contracted before Quakers, and demanded when Quakers; I suppose they would believe that the Change in a Person, is not the Change of a Person; and that they are the same still to whom the Money was and is due. But how clever any may think this Simile, we will prove it Lame, and Defective; For the Change was not of the Body any further, then as the Soul govern'd it after a new Way of Living. I cannot think that *J. Faldo* will dare to say, that a Man's Body is rendered ever the less Corruptible by any the best Change the Soul can make in this World. The Question is about; what that Change must be which makes a Corruptible an Incorrputible Body? I mean not by Corrupt, Sinful, but that gross Elementary Matter, which is subject to those Impressions, Influences, Mutations, and Passions which we see all Sublunary Bodies are subject to. Either the Resurrection of the Body must be without that Matter, or it must not? If it must, then it is not the same Numerical Body; and so their proper and strict taking of the Word Resurrection, they must let go. If it must not be without that same gross Matter it dyed with, then I affirm, it cannot be Incorrputible, because it will carry with it that which will render it Corruptible ad infinitum.

And what can be more Unreasonable, then that Bodies compounded of this Elementary World, which

sayes

sayes our *Adversary*, shall and must by Nature have an End, should out-live their own Matter, and which is more, never end? I say, we cannot see how that which is of Dust should be Eternal, whilst that from whence it came, is by Nature but Temporal. And that which is yet most of all Irreconcileable with Scripture and right Reason, is, that the Loss and Change of Nature from Corruptible to Incorruplic, Natural to Spiritual should not make it another Body. In vain do such dispute against the Popish Transubstantiation as an Absurd and Impossible Thing, who themselves are guilty in a Case of the like Nature. The Romanists affirm a Change in the Sacrament, though our seafes tell us it is the same thing that ever it was.

Our *Adversaries* in the Point of the Resurrection boldly affirm, that it is the same Body, and yet Transubstantiated from Natural to Spiritual, or chang'd from what it was, to something it never was. For my part, I think the Last not less Impertinent, and the Former more expressly Scriptural,

But because such things run Men into Unprofitable Questions, various Searches, and a Philosophical Way of Discoursing, no wayes tending to God's Honour, nor the Soul's Profit and Comfort, I will Conclude this Head with our Confession, That every Seed shall have its own Body, and that such an one, as it will please Almighty God to give; and Thou Fool, belongs most rightfully to him, who acquiesceth not in an humble Contentedness with the good Will of God, and that manner of Body he shall give. And I think it would make more for Love, Peace, and Good-Will, if our Enemies would leave those things with God, *quicquid supra nos nihil ad nos*, whose Will be done in Earth, as it is in Heaven.

§. 3. To the Second Head of the Charge to be consider'd in this Chapter ; to wit, Our not Professing of Eternal Rewards, needs no other Answer, then, That none ever read

pag. 141,

142.

fb; He quotes no such thing, nay, he says, that he has searcht, but to no Purpose ; and I challenge him to name one Person reputed by us, to be of us, that has ever affirmed so gross a Thing ? Well then may I call this the Last great Lye of his Second Part of Lyes, and Slanders too : such as he will be found much to weak to defend before the Tribunal of our God, where we have whereof both to Answer, and justly Accuse him before Angels, as well as that we have now plainly refuted him before Men.

But he makes this a Consequence of Denying the Resurrection, which is obviously weak ; since whatever we have scrupled of the common gross Notion of the Resurrection of this Corruptible Body, we have ever held an Eternal State of Recompence.

But so mean are his Proofs for this Conjecture, if I may give them that Name, that they shew far more of his Ignorance and Malice, then our Faith in that Atheistical Opinion : However hear them ; R. Farnsworth, said he, was not saved by what Christ did at Jerusalem ; therefore, says he, already saved : But can any in their Wits think, he meant saved from Sin here, to be the whole of Salvation and Blessedness ? O weak Man ! Well, but I Pennington says, Who forgets God are to be turn'd into Hell. What Hell ? says J. F. only in this Life. A very Lye, and Infamous Slander : J. Faldo's Book against us, unrepented of, will prove, we believe, that Eternal Wo and Vengeance shall be the Wages of that Hellish Work. We say, That in this Life,

Life, Men have an Earnest of Heaven and Hell, and some Sense of both States, as they are Good or Bad; but never did we affirm Men to enjoy that full Measure of Joy, or Torment they shall have as their Eternal Reward or Re-compence hereafter.

But *B. Bourroughs* the Day he died, said, he was now putting off his Manner of Person, and returning to his own Being. Those are not his very Words; but what then? Is this to prove we deny an Eternal Recompence, to produce his own Testimony to an Ever-lasting State of Blessedness, that he Himself was just entering into? But *W. Penn* vindicates an Heaven

Read Bishop Halls and *Tbo. Brook's* Heaven upon Earth. within after his fashion, against the Author of the *Spirit of the Quakers* tried. And what is this to denying an Eternal Heaven for the Righteous? Did not the Saints enjoy Heavenly Places in Spirit, when on Earth? O Carnal Man! Be-nighted by the Power of Darkness, whose Understanding the thick Fogs and Mists of Ignorance, Malice and Revenge have over-cast; that thou call'st Good Evil, and Evil Good; Light Darkness, and Darkness Light.

§. 3. I shall here, after his Example, resume the Question, and collect all that has been said, and made evidently to appear on the behalf of True Christianity, and the Apostolically Professors of it (I mean the People of God call'd Quakers) and so end this Discourse, respecting the main of the Book.

If QUAKERISM (so call'd) be not another Dispensation than that of Christ, preached and sealed by the Apostles.

If it deny not the Scriptures.

If it deny not all, nor any of the Ordinances of the Gospel.

If it deny not any Influence of Christ's Transactions, above 1600 Years since, into our Justification, and Salvation, as he phraises it.

If it deny not Jesus the Son of Mary (after the Flesh) otherwise God over all, to be the Christ of God.

If it own not false Gods, and be not Idolatry.

If it deny not the true Resurrection of the Dead.

If it doth affect (an affected Expression of our Adversaries) or rather hold forth a future Blessedness or Misery in another World, according to the Deeds done in this;

Then Quakerism, in our Adversary's account, must be Christianity:

But all these things are true, and have been proved of Quakerism (so call'd) Therefore Quakerism, so call'd, is true Apostolical, or primitive Christianity. And this shall close our Chapter, and my honest and clear Answer to the second part of his Discourse which makes up more then three parts of four of his Uncharitable and Disingenuous Treatise.

AN

AN APPENDIX.

Being

A Reply to that last Part of his Book,
which pretends to answer the first of
my *Spirit of Truth Vindicated*, enti-
tled, *An Examination of the first part*
of W. P's Spirit of Truth, &c. with
a Rebuke of his Exorbitances.

S. **T**ough there has been no *Adversary* which
has fallen to my share, that has shown
more Incivility, and less Learning, (a
thing he pretends to) in Answer to any of my Books,
then *J. Faldo* has done in this last part of his *Quakerism*
no Christianity; yet how little soever I have, at least to
bestow upon him, I desire to manifest more Temper,
Truth and Civility, than to recompence him with
that Ill-bred Language, those School-puns, and loose
irreverent, if not prophane Sayings, amidst the
most weighty Matters, it hath pleased him to give me,
for a great share of his Answer to the *first Part of*
my Book. I will rather betake myself to single out
the Strength of his Objections, if any there be, and
bestow my Time in Vindication of the Truth, than
to rail, revile, undervalue and stigmatize with, I
know

know not how many disgracefull Episahites, a Way that never yet reacht into any Man's Conscience. And this Ken I have of *J. Faldo*, That all his Discourse of Christianity, interlined with so much Babling, Prattle, and base Abuse, would never move a sober Turk; and a Banian is a Saint to a Congregation of such kind of Christians.

S. 2. He tells me he expected great Things, when first he set about to read my Book, and began to stagger page. 2. in his Mind, as to that Ingenious Piece, call'd, *The Spirit of the Quakers tried*, or to that purpose: But knowing himself better, I hope he will excuse me, if I do not believe him. He never had that Opinion of anything writ in Defence of a People he testifies such irreconcilable Hatred to, which is none of the meanest Blots in his Scutcheon. *Pen*, the Answerer, if he were not furnish'd with Fore-head and Tales beyond measure, his Pamphlet would have had nothing remarkable in it; Whether this be most a Lye or an Abuse, I know not, perhaps the Reader may; but sure I am, there is more of both then stands with true Christianity to give a comprehensive Under value of what he can never answer, which perhaps goes for one among such as have Faith in him, or know no better.

S. 3. But he is angry at my Stating the Question, thus, *Whether God's Holy and Unerring Spirit* pag. 3. *is or should be the proper Judge of Truth, Rule of Faith and Guide of Life, among Men, especially under the Administration of the blessed Gospel of our Lord and Saviour Jesus Christ, or no.* I affirm it, and proceed to prove it by Scripture and Reason. Upon which be pleased to hear his Reflection, and from hence make a Judgment, what that Spirit must be that

that should so pretend to answer my Spirit of Truth, &c. Considering his Words foregoing (which are too many and too worthless to transcribe) And what he drives at in the handling of this Question, I never read one so lame and deformed in my Life come forth with such State and Confidence, and such a train and ront of Mediums as deformed as it self; There is in it neither Logick nor Honesty: Certainly if he had not turned Quaker, and in that Fall put all out of joyns, he could not likely after such good Nursing have been thus lamentably crippled in his Intellects, and somewhat besides.

One would think the Strain of this Comment were Answer to it self: Why so much flourish, and little done? Must Noise supply the Absence of Reason? and base Reviling go for Confutation? Shallow Man! what Lameness is there in the Question? I profels I see none, nor has he so much as pointed at one Limb that is defective in all this Rabble of Reflection. [I have neither Logick nor Honesty] It had been to be wishid that he had shewn more of both in saying so, or held his Tongue. [But my turning Quaker has put something out of joyns] But what, I know not, unless the good Opinion I once undespered had of such Mountebank Priests. But give him his due, he is the first Man that ever acquainted me with the Ground of Crippling: I was never yet wise enough to think it a Natural Effect of Ill-nursing, only through Carelessness in Nurses, Falls and the like have brought it. I perceive he is not only a Well-wisher to Physick by his hard Word, Embullions, but a small Pretender to Chynurgery, by his Termes out of joyns; when he has given better Proof of his well-setting to rights his own dis-joyned, or, if he will, dislocated Cause with that of Christianit-

ty, he may better set up for a Religious Bone-setter, and in the mean time he can pass but for a Pretender.

[But I have no Logick] And why? [Because I say pag. 37. there is no more Difference to pag 4. me between a Judge, Rule and Guide, then essentially there can be in the Wisdom, Justice and Holiness of God; he should have added, says J. Fallo, nor between Truth, Faith and Life amongst Men.]

I would know of any Man that can think himself capable of judging in the plainest Case; if this be an Answer to my Argument; I said then, I do again, that there is no more Difference in them respecting the Principle, then essentially there can be in the Wisdom, Justice and Holiness of God, which are but so many Words to express the Perfection of one and the same Being, for he is all, and that in all. Wise in being Just, and both in being Holy; They are inseparable, for That which gives me a right Sense or Judgment of Truth from Error, is as well to me a Rule what I shoul'd believe or dis-believe, and a Guide what I should practise or not practise, as at first it was my Judge of what was Truth from what was Error; All which sober, and indeed unanswerable Arguing he thought fit to over-look, which is very Disingenuous. I say, that the same Spirit, which is a Judge, is a Rule and Guide, even in that very Act, when it is a Judge, and that unavoidably; Therefore to distinguish them is frivoleous, and to maintain one to be a Rule, and another a Judge, is absurd and heterodox.

For his Addition, it is not hard to answer, That
P^r there

there is more Difference between Truth, Faith and Life; for one may be without the other two, I mean Truth abstractly: But if it shall be understood of Truth received into the Heart, I say, that there is so great an Affinity between Truth, true Faith, and an Heavenly Life, that they follow each other almost at an instant, and cannot be separated from each other.

§.4. But he is Angry that I should use those Words
pag 5. of Lord and Saviour in my Question. I thought them sober; and I am sure I meant them of him that was before Abraham, that in time appeared for the Salvation of his People, however he would disinterest us in them; but indeed the Way he takes to do it will do us no harm: For that he may insinuate we mean another thing, he calls it Playing at Blind-Man's Buff, which is worse then a Buffe headed Expression. Is this your Gospel-Minister? Let him go Wrastle at Morefields, play Foot-ball Matches, turn Ringer, a Practice he pleads for in his Book, & leave off Prophaning the Holy Name of God with such an un-hallowed Mouth and unbridled Tongue. Some of my Scripture-Arguments he pretends to refute, I shall mention, and what he objects, that both may be weighed in an equal Ballance.

§.5. The first Scripture by me urged is that in Genes. 6.3. *My Spirit shall not always strive with Man, &c.* From whence I infer, that God's unerring Spirit both did so strive either for Conviction and Conversion, or to prompt to further Attainments, and that they were not at that time of the World without an Infallible Spirit to Teach, Rule, Judge, &c. To which he says, *My Argument is a Thicket of Impertinences, that a Body had need*

need of good Arithmetick to number the Terms, that I am none such for Diving, if I can fetch up from this Scripture what is mention'd in this Proposition.

What need there is of all this little Wit, a better Word for Pedantry, I know not, and I believe more are of my Mind; but if my Consequences are so Impertinent and so Numerous that ordinary Arithmetick will not serve to reckon them, and lastly so Unnatural as the Scripture will afford me not one of them, I am greatly to be blamed. But because what he sayes for me may be of more Force then all that I can offer, let this Passage be weighed [It is more then probable that the Spirit did strive with them to make them better then they were, yet none of these Ends are expressed in the Text] An eminent Contradiction to him, and which is more, to it self; For if the Spirit strove to make them better, then since that better consisted in a Discovery of Good and Evil, with an Election of the Good, and a Denyal of the Evil, I would fain know of J. Faldo, how that could be, and the Spirit of Truth not be what I have instanced in my Argument. Was it not then a Judge of what was Good from Evil? A Rule how to chuse one and refuse the other? A Guide, to lead, direct, enable to the Choice, and preserve in it? O Weak Man! Is this the Upshot of all thy poor Insults? But why may not William Penn express the Scope of any Scripture in his Argument, though he find not the very Words in the Text, if it will bear them, especially since J. Faldo himself allows it, both in granting that the Spirit strove to make them better, which is not verbally express, and by his Weekly Practice of Preaching, where nothing is more frequent then his Exposition,

*The First Part of
and after a sort too, which the Text many times will
not bear.*

But he tells me that my Question is, to prove the Spirit's Teaching indefinitely, or without Difference of Persons; and my Proof speaks of the Spirit's Striving with Wicked Men. For this he cries out, that I wander from Truth and Reason, and am Infatuated, questioning, if my Conscience have any Eyes; and has Impudence enough to tell me, that I am beholding to him for giving no further Discovery of my Vanity and Folly, &c.

How groundless his Cavil and Reflection are, and with what rude and unhandsom Terms he is pleased to give them, I need not trouble my self to shew; But certainly if God affords Bad Men his Spirit to strive with them; then Good Men, who cannot be such without it, but Sensual and Devilish rather, must needs have this Holy Spirit, as well to preserve them, as that is made them such; if so, then may we conclude our Adversary Weak, as well as Envious, who from that Text denies my Proof of the Universality of God's Spirit. For what is it but to say, that though all Wicked Men have the Spirit striving, Good Men have it not? Whose Conscience want Eyes at this time, will not be hard to determine; but sure I am, it was his Wisdom to leave off where he did, since his reputing my Sober Scriptural Argument Infatuation, Folly, &c, was the most evident Mark of his own he could well have given us.

§. 6. The Second Scripture I urge, and which he perverts, is that in Neh. 3.20. *Thou gavest also thy Spirit to instruct them;* which, says he, without being so Ingenuous as to mention, much less consider, answ-

answer my Argument upon it, is mainly the Spirit of God, which he put upon Moses and Joshua, for which he quotes Numb. 11. 17. 27. 18, Psal. 77. 20. But does he think us so Credulous, as to receive this Scuff for Gospel? Certainly we must commit the greatest Cruelty upon our Understandings to strain them to such a Fiction. He might with as good Reason have said, that the Pillar of Cloud by Day, and Fire by Night were seen of none but *Moses* and *Joshua*, as to grant, they had the immediate and general Benefit of them, and at the same time deny them to have had the immediate Benefit of the Spirit's Teachings. Beside had they not had some Measure of the Spirit of God, they could never have known that *Moses* had been so inspired, nor have so willingly bowed under *Moses* as they did, and have shewn themselves so well assured of his Conduct. Nor can the Objection of their Rebellion at times, invalid our Reason, since it were to say, that they sinned not against the Spirit of God in themselves, but in *Moses* only. But because they did sin against the Holy Ghost in themselves, and that it was the greatest Ground for Charging of Rebellion against them, we may well conclude that they had the Spirit, that is, to Conviction.

The Scriptures he brings, are no more to his purpose, than the Story of *Toby* and his Dog: For though there was the Gift of Spirit poured out upon *Moses*, *Joshua*, and others, that was not common to the People; yet this proves not that they were not without a Measure of the Unerring Spirit to teach them what was acceptable with God; The Difference was not, that *Moses*, &c. had the Spirit, and the People had it not, but that he and some other

others had the Spirit of Government, and the People had it not. But what is this for him? Doth not the same Eternal Spirit that teacheth to Rule, also teach People to be ruled? Nay, I affirm, that as God did gift several by his Holy Spirit to Govern, and consequently they had the Spirit; so did he bestow of his Holy Spirit upon the People, to enable them to live according to the Government, and consequently they had as truly their Measure of the Holy Unerring Spirit, as had Moses, Joshua, &c. & heirs.

S. 7. The Third Scripture he would unconcern me in, is this, *And the Inspiration of the Almighty giveth them Understanding.* Upon this he asks me this Question.

But doth this In courage Men to cast off all External Means, and the Use of their Reason? Nothing less, says he; *Nothing less, I say.* And who can help it, if he understands me so; But that he may be as base, as base can be, he asks this Question as the Result of my Argument upon the Place, and never yet answers it at all: But I cannot help it, if *Faldo* will render me a Fool, that he may shew himself Wise, I confess he wants some such Fool for his Work, and his own Weakness may tempt him to that Dishonesty. Only I would have the Reader know, that Reason, Memory and Understanding are all useful Servants; we deny them not a Place in the Heavenly Work, but as Instruments, not Agents; what should not move of themselves to Religious Worship, but in and by the Motions of the Holy Spirit of God.

S. 8. The next Scripture he thinks I abuse, is this; *Whither shall I go from thy Spirit;* *Pag. 13.* or *Whither shall I flee from thy Presence?* From whence (says he) you can scribble thus. If

God's

" God's unerring Spirit be so nigh, and the Sence of
" it so certain, it must be either to Reprove for Evil
" done, or to Inform, Uphold, Lead and Preserve, in
" reference to all Good : Now, in which of the two
" senses it shall be taken, the Presence of God's Eter-
" nal Spirit, & his being the Saints Instricter, Judge,
" Rule and Guide, are evidently deduceable from the
Words—*rudis indigestaq; moles*, worse then ever
Beast brought forth her Cubbs, says J. Faldo : But
this is not all ; hear him further, which with her Lick-
ing may be brought into some Shape, but your Products are
so defective, both in Truth, right Reason, and Syntax, and
Sense, that it is no Dis-reputation to your Adversary to be
confounded by them. A notable Excuse for no Answer
but Silence, which is always counted Answer enough
by him, that hath never another to give. Again.

*It is an effectual (but an impudent) Course, to Silence
all the World from Opposing you, by writing such confident
confused Non-sense : We may suppose then that there is
such a thing as confused Sense. Yet again*

*Were it not for the sake of many who conceit your Infal-
libility, which you are here so blindly pleading for, I would
as soon abandon my Time (Non-sense) to dispute with a
distracted Man in his Raving Fits, as with W. Penn,
till he come better to himself, then I find him in his
Pamphlet.*

And Reader, Canst thou think that my Adversary
has taken a fair or probable Way to bring me to my
self again, whose best Arguments are sordid, ill-bred
Names, down-right Lyes and Slanders ? I challenge
any Man that can soberly pretend to Religion, to
so much as abet this manner of Proceeding against
me, and the Way I profess : if this were to be Chris-
tian, as it is Antichristian; were I a Turk, I should take

great Care I came not within the very Suburbs of so
base a Profession. Where's *J. Faldo's* Reading,
Learning, Conscience in this one Passage? I will
not so much as attempt the Defence of my Argument;
for it were to say, it needed my Assistance, or that my
Adversary had done somthing to indanger its Securi-
ty, who has so pleaded the Sobriety and Truth of it,
by an Opposition that could become none but a
Creature as for-lorn of all Honesty as himself, that
it is a Credit to my Cause, almost equal with our
Clearness, that so much Rancour and Ignorance set
themselves against it. This is no less Man then your
Vaunting, Struting *J. Faldo* his own self, who thinks
as well of himself, and deserves as little of it from
other Men, as any Person that has come within my
Ken a long time. In short, whether I am out of my
Wits, or he out of all Bounds of good Sense or
Manners, shall be left with the Reader to determine.
For my part; if this be the Way he intends to take
to confute his Opposers, he is like to answer himself;
And give him his due, he is as good at it as most Men
I know; and 'tis not to be doubted but he may in-
crease in that Science.

S. 9. But he tells me, that my main Fallacies
are these two; First, from an Infallible Spi-
pag. 20. rit-Teaching, to the Infallibility of the Sub-
jects in which the Spirit dwells as a Teacher. Next, from
the Spirit's Teaching, to its Immediate and Peculiar Teach-
ing. If the First be true, without any Consideration
had to the Obedience of the Creature, and his being
guided by the Holy Spirit, I will yield it to him that I
am mistaken, though not fallaciously, that implying
a Design to do so, which I had not: And for the Second
I am content to stand by the Charge, not of a Fallacy,
but

but our Faith, and such as is Defensible both from Scripture and Reason.

For if the Truth of no Argument I have made, nor any Expression that has fallen from me, doth so much as imply his Charge, let him not be angry with me, that I say, *He is one of the basest Perversers among Men*: And if that very Passage by which he hopes to prove this great Deceit of mine, is found mute in the Case, I hope no Reader will be so unjust as to refuse me the Censure of his being an Unfair Adversary.

S. 10. The first Place he thinks to make for him, is this; *Quench not the Spirit*: On which I argu'd thus; Those to whom he gave the Caution had the Spirit, if those could not quench it, that had it not, consequently the primitive Churches were not without an Unerring Spirit. To which he sayes, *but suppose they had the Spirit, it is a miserable arrant and weak Conclusion, that they were Infallible*. How far this makes for him, or rather how greatly he has mistaken me is evident, if it may be considered that there is not one Word of any Man's being Infallible in all my Argument; only that the primitive Churches had an Infallible Spirit, not of their own, or from themselves, but from God; and that they were only so in their Knowledge or Determinations from the unerring Guidance of God's Spirit; unless they either were without the Anointing, or that the Anointing was Fallible, both which are contradicted by the Apostle John in that noted passage, 1. 2. 27. So that my Adversary is manifestly guilty of that Fault He doth with no small Aggravation charge upon me, viz, That from my Arguing the Certainty of the primitive Churches, having the Holy Spirit

rit of God to direct them, from the Impossibility of their Quenching what they had not, he makes me to conclude the *Infallibility of the Churches*, whether they were led by it or no ; As if I intended to plead the Infallibility of private Spirits, and not rather of the Holy Spirit of God, and such only as were conformable to it.

S. 11. His other Cavil confirms the Truth of my former Argument, and his own great Ignorance or Baseness. My words are these, *If God sends forth his Spirit into the Hearts of his Children, then are they not without an Infallible Spirit*, grounded upon that Scripture, *Because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts Gal.4.6.* To which he says ; *Your Adversaries have not so little Knowledge of the Spirit of God, as to say the Spirit of God is Fallible, nor yet so Ignorant of your Spirits and of the Scripture, as to say, you are Infallible.* Now I have two things to desire of the Ingenuous Reader ; First to find me out so much as one Syllable in my Argument, that infers or concludes the Spirits of such to be Infallible, into whose Hearts God has shed abroad his Infallible Spirit, whether they are led by it or not ; or that I could intend a concluding of the Spirit of Man Infallible, because God has given his own unto Men, that is unquestionably so ? I am sure such a Thought never entred my Mind, as fruitful of them as our *Adversary* may be ; *Adversary* I may well say, not only because he is one, but that he acknowledges to me as much, which let him know however, I am not such to him.

The Second thing I have to desire of the Candid Reader, is, that he would weigh with himself, how Unjust this Man is to me, to infer Infallibility to Men, from

from my Affirming it to belong only to the Spirit of God; And as if he fear'd, I should not be as Heterodox as his Envy would have me, to conclude on my Account from what I urged to prove, *That God's Children in all Ages had an Infallible Spirit to Judge, Rule, and Guide them; the Affirmative of the very Question debated (that is, God's Spirit) That every such one was Infallible in and from his own private Spirit.* Oh Monstrous Perversion! I would impute it to his Mistake of me, it being far better to be Ignorant than Dishonest, but he will not let me, who a little below has Impudence enough to write; but we are NOT IGNORANT, that your Principles make no Difference, or Distinction between the Spirits of God's People and the Spirit of God; manifestly intending, (not that they are at variance, for so we should esteem his Charge a piece of Justice, but) that the Spirit of the Creature and the Spirit of God are but one Spirit; An Absurdity that never fell from us. How many times hath J. Faldo been guilty in his Discourse of plain Forgery and Dishonesty against us. So certain as there is a God in Heaven, terrible will his Judgment be in that great Day of Inquest, if he repent not.

S. 12. He makes a great Stir about my Checking pag. 21, the late Socinian, for making Christ the Head of a Fallible Body, saying If Christ 22, 23. be Head to none but the Infallible, Wo to the poor Saints, who have trusted hitherto they had a Head in Heaven who bath Pitty on the Ignorants, and those that are out of the Way; and I am sure Christ is then none of your Head.

We have enough and leave his very Ill Language out. (1.) It is granted to us, that Christ is Head to

to a Fallible Body, or at least to Fallible as well as Infallible. I charge him to give us one Scripture for this, or he is gone, for all his idle Puns, Shifts, and scoffing Flings at us. (2.) That a Man may be a Saint, which if we take it strictly is one of that Number the Apostle prayed the Churches might be of, I mean those which were sanctified throughout, in Body, Soul and Spirit; I say, that a Man may be such a Saint, and yet be Fallible or Erring. (3.) That the Saints are Ignorant and out of the Way; Truly, this Doctrine very well becomes *J. Faldo*, I had rather it should be his then mine; I will venture them in the Scale of Truth, without thinking I run an Hazard in the Matter, especially when, if I err, that bladders not from being a Saint & Member of Christ: But, *J. Faldo*, can a Man be a Saint, and yet Ignorant of so much of God as is requisite to constitute him such? Or can he be such, and yet out of that Way which renders him a true Saint? It is the first time that I ever heard in so many words, that a Man might be a Saint, and out of God's Way. Oh Doctrine of Devils! No Marvel so many Unclean Fowls flock to this Carkass. What! *Saints*, and err from God's Way? Strange! *Saints*, and ignorant of God's Mind? It seems then, that neither Ignorance, nor Erring from God's Way, indispose any to be Saints. If this be not a plain Contradiction to the whole Record of Scripture, none ever was, is, or shall be esteemed such to the End of the World; How many, how grievous, and how sharp have God's Complaints been against those who have left the Right Way of the Lord, which has been the *Way of Light and Righteousness, the Just Man's Path through every Generation*? No Wonder that such Doctrines are both

both greedily received and furiously maintained, that sooth up People in the Belief of such Pernicious Soul-murdering Doctrines. And the Truth is, and I do boldly affirm it, and that in the Counsel of the Eternal God, it is our striking so constantly and earnestly at this and such like Sin-pleasing Principles, that makes the Devil thus bestir himself in his ready Agents, to raise up, and bespatter us with such heavy Calumnies, as almost every one produceth against us. But we lose not an Inch of Ground nor a Dram of Courage, our Godly Resolution redoubles, with our *Adversaries* On-sets; and whatever may befall us here, as our Hope, so our Reward is from God, in that high and heavenly place, which is above the Reach of Time, and every Assault of our Implacable *Adversaries*.

S. 13. He tells me, *He might proceed to my fallacious Arguing from the Spirit's Teaching indefinitely expressed* (that is, by Scripture, Visions, Providences, &c., means our Adversary) *to its Teaching peculiarly, frequently in my Pamphlets*, pag. 18, 29, &c., that is, to the Spirit's Teaching Men and Women by its daily and Inward Discoveries, Motions and Operations. *But he will not*; the Reason is, he dare not; For if the Spirit be not an Immediate Living Teacher, and works not as such, to the Information, Conviction and Conversion of Men to God in these dayes, let him for Shame relinquish all Pretence to Gospel, or an Evangelical Dispensation, of which it is the peculiar Promise and Priviledge.

S. 14. Though for want of better Language he is pleased to bestow upon this Godly Proposition the Term of *Beast-headed Saying*, pag. 27;

and

and affirms, that the Scripture knows nothing of it ; For which I may more reasonably affirm, that He knows nothing of it : For can this Man be so besotted, as to think, that when a Measure of the Spirit was given to all to profit with ; and that the Children of God were led by the Spirit of God, and the Spirit that was sent into the Hearts of the Sons of God, and the Anointing that was in the Saints that was able to teach them all things, was any Measure, Part or Parcel of the Prophets or Apostles Writings ? I cannot yet think him so Blinded, as Ignorant or Envious as he is. Either these Passages are no Scripture, or that gross Absurdity must follow.

S. 15. But he tells us that we may be mistaken, ever since some of us thought Paul Hobson's pag. 27. Mumbling through a Trunk, & an Hole in the Wall to be the Voice of the Lord. But were it as true, as it is in many things false, it shews the Prophaneness of that Anabaptist, who dar'd to take the Lord's Name in his Mouth, and counterfeit a Solemn Commission to a poor whimsical Wretch ; and as it happened, out of a Spirit of Covetousness and Inhospitality, for he had no Mind to give him longer Entertainment ; so that not knowing how better to be rid of him then to forge a Commission, wickedly contrived a Passage into the Chamber where the Man lay, and through a Trunk prophanelly uttered a kind of Commission, to go to a certain place, where, I cannot tell, but I am sure, as the Story goes, out of his House, to whom his little Victuals had been a Burden ; A Practice for the Avarice, Prophaneness and Abuse of it, to be abhorred and detested of all sober Men. And I think the Man more excusable under

under his Mistake then Major *Hobson*, who ventur'd into so much Wickedness, & that with Design to bring him into it. 'Tis true, that such a Man there was, that he went to Major *Hobson's* House, that he dealt so wickedly by the Man to be rid of him, that the Man had been among us; but as his Practice shew'd him to be none of us, so was not any of his Imaginations countenanced by us, but sharply rebuk'd; and therefore that part of *J. Faldo's* Reflection a Lye: Yet, since he has gotten this Story by the End, I will see how much better grounded *J. Faldo* would be upon his Principles against a *Quaker*, should he be so impious as to put the same prophane Abuse upon him. Suppose *J. Faldo*, either by a Trunk, or Hole through a Wall, or one of the new invented Trumpets, that carry a Voice a Mile, should have as far as Words go, a very solemn Commission to go preach the Gospel in any other Place than *Barnes* (where I hear, he now lives) within this Isle, or some more remote Part of the World, and that not only once or twice, but many times joyn'd with Threats and Promises; I will suppose his Inclinations will lie at home, unless more be to be gotten (an Infallible Ground of Motion with many of his Tribe) But I would know of him, which Way, or upon what Foot he would Receive or Reject such a Commission? The Scripture makes no mention of any such thing in Particular; in General it will not reach it, because this is no other Gospel, that he should be required to preach, then that which he pretends to be according to Scripture. I say, with what would he relish,avour, or try this Voice? Would he reject it, because the Scripture did not particularly own it? There is the same Reason why he should embrace

brace it, because it does not particularly deny it. How will he do then? Why perhaps he will go, because there is no General in Scripture that withstands it. But how does he know, that so many good Words in themselves were spoken from God, and not to deceive, tempt or abuse him? 'Tis true, the Scripture has general Denials to False Spirits, and general Testimonies to the Motions of the True One, but still here's but a Begging of the Question; for how shall I know that the Voice or Spirit be True or False? It is not Unscriptural, Unreasonable, nor Improbable. Alas for John Faldo! Have all his Preaching, Praying, Writing, &c. no better Foundation then Hear-say, Imitation, strong Fancy and external Sense? *Can he not favour and relish Spirits as well as Words?* If not, he may truly be styled a Man of Words, but void of that Spirit which tries Spirits, and gives right Discerning to all that believe in it, and are led by its of those things that may concern them. I might say much upon this Theme, but let this suffice to detect the Weak Foundation of J. Faldo's Faith, Knowledge and Practice; and that such as he, though pretendedly 2 or 3 degrees more refined then the present Protestants, are miserably apostatized from the First Revolters from *Romes Idolatries*, who asserted, none could understand the Scriptures themselves, much less benefit by them, who had not the same Spirit that gave them forth; consequently the Spirit, and not the Scriptares were the Principal Cause of Right Knowledge, and Rule for our very Understanding of them. And truly though J. Faldo would have the World think he both understands the Quakers Principles very well, and has refuted them very clearly; yet whether he will give

me leave or no, I will make him speak the Language of the Quakers passing well in this particular of the Spirits being the Judge, Rule and Guide of Faith, Worship and Conversation, the thing aim'd at in that First Part of my *Spirit of Truth Vindicated*, by him so much quarrell'd at, perverted and scurrilously abused, or else I greatly mistake his Mind. And, which will be much to my Defence, he must likewise have done so himself. Hear him.

S. 16. But Mr. Penn, do you deal fairly and honestly with your Adversaries to imply in your Question that we deny the Spirit of God to be a proper Rule of Faith, Guide of Life, Judge of Truth? You know that we own it to be such; and that is doth both IN THE CONSCIENCE and by the Scripture, Creation and Providence perform such Acts, &c. and is to such Purposes, & that of Right; What can we say more? Has he not strangely mis-understood us? Again, Only we deny that the Spirit always performs these Acts without the Use of the Scripture or any External Means.

PAG. 15.

Truly and so do we; For we daily enjoy the Benefit both of God's Spirit by the Scripture, and publick Worship, as Means. If this be the Grindstone my Nose is to be held at, and by not mentioning of which (as he falsely sayes of me) I abuse and trifle him and my unwary Reader, I am contented to abide here while I live, as my Discourse at large upon the Scriptures must needs have informed those who have read it. But I am of the Mind that *Faldo* will finde it too hot for him, and I am assured that so much Concession overturnes him for ever, as to his present Basis; For that he should oppose my Discourse that intended nothing more then to prove God's Spirit to be the Great Rule to Believers, and yet him-

Q

self,

self, after much Opposition, to give it away, and accord as far as any Man need to do, that would be of one Mind with us in the Point, savours of great Weakness and Inadvertency ; not, that he now speaks Truth, but that he should so eagerly oppose it before.

§. 17. There is one Passage more, which being to this Purpose, I will mention ; *We value*
 pag. 30. *not the Sense (of the Scripture) for the Print's sake, but the Print for the Sense sake, and the Blessings that attend that Way of Conveying the holy and revealed Will of God, and so much as to correct your Vapour.*

This he speaks upon my Words, that the Intimate of a Prince needs not so much an Edict because in Print, as because of his living and more immediate Touches he may have had from his Prince. Now let any tell me if the Quakers have put the Scriptures into any degree below that, wherein J. Faldo himself has plac'd them. Do the Quakers say that true Christians have the Spirit, so layes J. Faldo too : Do the Quakers affirm that the Spirit of God is a Judge, Rule and Guide and speaks forth the Mind of God into the very Conscience ; Does J. Faldo come one Jot behind them ? But do they say, that it is the Sense of the Truth declared of in the Scripture that puts a Value upon the Declaration ? and that written or

printed Words are valu'd for the Matters part. 3. sake they treat of, rather then their
 pag. 30. own ? yea, that the Scripture of it self part. 1. can do little ? It is J. Faldo's own Do-
 pag. 108. ctrine. Very well ! But does J. Faldo

say, that God doth not always speak in the Conscience immediately by his Spirit, but sometimes by the Spirit through the Use of Means, as the Scrip-

Scriptures, Preaching, Praying, Creator, Providence, &c. and that by such wayes he reacheth into the Consciences of Men? so say the Quakers too. Would the Man but be certain to himself, we needed no other Advocate; But his Ignorance of our Principles, or Prejudice to mis-represent them makes him at once oppose us, and contradict himself.

And now we are come to the Conclusion of the Matter, which he says, is, *to shew me my self in the Glass of Sense, if I think my Eyes worth an Using.* Indeed I do, and am willing to behold all he hath to shew me: Reader, hear him soberly.

S. 18. Foul Epithites, as Knave, Puppy, pag. 30.
Fox!, Rascal, Loggerhead, Cheat; This you say, was the Language of your Adversaries small Crier, but as you call it, of a loathsome Sent. It seems J. Faldo's Nose calls it no such thing; A long experienced Chaplin, a kind of a Religious Gentleman-Usher, should have learned better Manners.

So, sayes he, You blow it on the Author of the Book within five Lines.— Tryers of other Mens Spirits, who have (it should be give) so little Proof of the Knowledge of their own, as to be wanting in the very first Principles of Civility. This is not fair (says J. Faldo) to charge him with anothers Faults.

It is some Justice to us, that he will account such Language to a Quaker a Fault. But I would have him know, that I never intended any such thing as he basely infers, that is, to make H. Hedworth in the least guilty of usually calling G. Fox those scurtilous Names; For though I think him Envious enough against G. F. in particular, as appears by another sort of Language; and the Quakers in general

neral, yet I believe him to have more Civility and Regard to his Way, whatsoever he thinks of me, then to dirt it with any thing so gross. But for as much as *T. Firman*, the Author of that foul Language was his great Intimate and Associate, that they have in common the same Creed, are joyntly interested against us, thereby earnestly endeavouring to promote their beloved *Socinianism* or *Bidleism* in the World, and Men acted not by two distinct Spirits, though one might lanch forth more extravagantly then the other ; And lastly that *H. H.* had shewen other sorts of Rudeness and Injustice to us in general, and many by Name in his *Spirit of the Quakers* tryed. I did say, *These Men*, and continue there still, the Method of their Proceed then and since, especially that restless Calumniator , being such as must needs offend every Good Man ; *Knaue* and *Fool* being more in his Mouth still, then becometh any Man, that is not more of both then such he very frequently calls so. Some think it a Shame, that so ill a Tongue should go unrebuk'd of those whose Principles and Interest give them the Liberty of doing it in a way, that if they know the Man, might be more effectual then all the Moderation and Reason that can easily be shown to him. But sayes *John Faldo* in his, or their Defence (for they love to claw one another) *Compare this Civility of yours with your own.*

' To all this I say, He obtrudes an arrant Lye upon our very Senses; Wretched Scribler — How Idle, how Frivolous, and how very Troublesome is he with his Ridiculous Remarks ! Very well ; And is this the great Blow threatned ? I fall not from one tittle

tittle of it : 'Tis all true, all his due, I could not well have spoken more plain and pertinent Words : No Knave, Puppy, Fool, Rascal, Logger-head, Cheat, &c. No Impostor, False-Prophet, Lyars, Trapans, and what not did we accost them with. What ! Must not we fling off the Dirt they cast upon us ? Shall it be accounted well-Phrasing to call us all to naught, and our earnest Refuse of such base Epithites, and severe Censure of such Scurrility be reputed Rail-ing ? Oh Unreasonable Men ! Ought People therefore to be kill'd, because they cry Murder ? or lose their Reputation, because they are Zealous to maintain it ? But it was notably done of *J. Faldo* to provide for himself, whose Ill Language he thought might meet with as sharp Rebukes, as that of our other Enemies had done. Nor indeed will we let slip this Opportunity of Collecting & Publishing to the World, after what manner he has us'd us, throughout his Discourse, and my self in particular, who never had any thing to do with him in all my Life. If he has not said worse of us, with whom we have had so little, if any thing at all, to do, then he pretends I have against those Men that gave such Provocation, let me fall in the good Opinion of the Reader, and the Just Witness in his Conscience condemn me ; but if it appear, that this unprovoked Person is far more guilty, then he can possibly render us by vilifying Expressions against our Persons and Principles : I hope, and expect so much Justice from the Reader, as that the Innocent may go free, and the Guilty only be Condemned. That *J. Faldo* has not shewn himself that Man of Moderation, Civility or Religion he pretends himself to be, and which I hear, some few have hitherto repu-

ted, let the following Faithfull and True Collection of but some of his many Unchristian Reflections, Names and Epithites upon our Faith and Principles be due weighed by the Impartial Reader.

§. 19. Penn furnished with Fore-head and Tales before measure] I am assured that's a Lye.
3. Part p. 2. I think, my Fore-head and Tales are like other Mens ; if not, I have this Satisfaction, they are unlike J. Faldo's.

His Post is the Quakers conceited Strong-hold of the Infallible Guidance of the Spirit of God] A Post, his Post can never stand long by, and such Hold, as all his Assaults can never enter or force ; And we are glad it is ours indeed : for as above all People, we need it most ; so are we the only Sufferers in Defence thereof : Satan's Bulwarks shall be broken down before it.

§. 20. In debating of which he waves and tosses like a Man in a confus'd troublesome Dream ; I thought meet to give some Account of his Forces, considering him to be a Man of Noise, and no small People, the Quakers Cause, in their own Esteem.

I toss not beyond the Boards of Scripture and Truth ; my Arguments were short and plain, and what I writ was in Conscience and Seriousness, little meriting such rough and flashy Reflection from any Person pretending to Seriousness, and least of all, one that I never had to do with in my Life. Dreams I have none, they lie on J. Faldo's side ; He that calls Christ, Lord, and not by the Holy Ghost ; He that says, he is his Redeemer, Saviour, &c. and knows not the Internal Operation of his saving Power, nor that Virtue and Life to quicken to God which comes therefrom, dreams of all these things, and

and that is *J. Faldo's* Condition, who scoffs at Internal Knowledge without External Means, though to his own Confusion he sometime reads another Lecture. I am no *Man of Noise*, further then your Noise makes me. The Profession of the Way I am in, I came to through Sorrow for Sin, Circumcision from the World, Desires after God, and Life that is Everlasting; and ever since God has enabled me to his Service, (and here I hope to stand while I live) My Life, Spirit, Power and Principle wars against all yours that are embattell'd against us; and no Quarter I proclaim, in the Name of the Lord, to that wicked Spirit that acts you all against us, though to you Peace and Salvation, if ye Repent. Do you leave off your Envious Endeavours against us, or else blame your selves, and not us, for appearing on the Stage against us.

§. 21. Deformed Confidence; neither Logick, nor Honesty: Certainly, if he had not turn'd Quaker, and in that Fall put all out of Joynt, he could not likely after such Good Nursing, have been thus lamentably crippled in his Intellects. Rankness of Quakerism. The latter Part of the Question, which expresses the Administration of our Lord and Saviour Jesus Christ is, PLAYING AT BLIND MAN's BUFF—your Guilt, &c. Baseness, confused Thicket of Impertinencies—if your Conscience have any Eyes, Infatuated; I have shew'd your Vanity, and made your Folly a Spectacle to the World; you talk at a miserable lame Rate—worse then ever Bear brought forth her Cubbs—confident confused Non-sense; I would as soon abandon my Time to Dispute with a distracted Man in his Raving Fits, as with W. Penn, till he come better to himself, &c.—your pitiful Scribbling (yet wretched

Scribbler was my hardest word to H. Hedworth, he has observed against me, not worth while to trace such a trifler in all his Vagaries—intangled Bottoms, Beetle-headed Saying, Audacious Lines—he will daub his adversary, per fas, per nefas, Right or Wrong, and he shall say the Contrary, you will chastize him with Sarcasms as keen as a Badger's Teeth. The next Book you write, let the Title be, The Spirit of Babel, from whence Babble in English.

This, Reader, is a short Account of some of that unhandsom Entertainment I, a Stranger to J. Faldo, have received at his hands. May my Soul never come within his Habitation; Prejudice, Envy and Cruelty lodge with him; Vanity, Frothiness and Incivility are like Veins through his Book, and serve to convey what Life it has to such as please themselves with that base kind of Satyre. Strange that it should be reputed so Criminal by J. Faldo, to check my Adversary for Abusing me and my Friends by Name, when yet he exceeds in his Reflections upon us, and that without any such Occasion given! But, if we were condemnable, sure I am, it belongs not to J. Faldo to fling the first Stone. I am very willing to leave it with all sober Readers, our Circumstances considered, which of us ought to be accounted the Unfair Adversary. Oh, when will it fall to my Share to engage a sober modest Adversary! But why do I wish for that, since such are our Friends. Well, it will greatly become me to be contented with my Lot; Faith I have, these things will not last long; and Patience will give to see the End of that Belief. A little foul Weather, and our Enemies are for their Creeks again; 'Tis natural with Insects to sting;

and

and Frogs to croak in Summer ; and therefore it is, that our Best Actions are Evil in the Sight of these carping *Zoilus's*. If a Man be one of them, then a Saint, though a Devil : if gone from them, then a Devil, though a Saint. Such is his Farewel to me, who in three Lines tells me, he is a little pleasant, he cannot sweat about Cracking of Nuts, and yet that he has had some Heart-akes for me. Miserable Man ! Does Levity and Seriousness go together ? Froth and Sorrow keep Company ? What would any Man give for such Heart-akes, that bring true ones upon a serious Mind ? But what are his Heart-akes ? Why, he bewails, that a Man of my Hopes should be thus left of God (he fears for Pride and Giddiness) as to be made a Pillar of Salt, &c. It seems then that there were once Hopes : But to what ? To a Party. I know you very well, you will few of you stand by all that I could say and prove of some of you : I would advise such Opposers to be quiet, enjoy their Toleration, a Kindness as great as they deserve, and mind their own Concerns, and now their Hands are tyed against the Powers, not employ them upon our Shoulders. But why should God leave me, a *Sufferer*, from 14 Yeares of Age for Conscience sake (he feares) for Pride and Giddiness ? But the Cause of my leaving you, was that of my once frequenting you, I mean Conscience ; when some I then dissented from, had as hard Names to give, for that non-Conformity. But the Truth is, when the King came First in, at what time you were a little dejected, there was something more Serious and Tender then ordinary revived among some of you, which did begin to gather out of the National Pollution, and fit for a further

further thing, but taking up a Rest, growing hard, gaping after Changes, looking back like Lot's Wife, upon your Old *Sodom*, for-sworn Government, Kings and *Bishops-Lands*, Rich Benefices, full and stately Livings, many of you grew dry again, were turned to Pillars of Salt; my Soul wandered for Rest, and at last found it, in that Tender, Holy, Pure Principle of Life and Righteousness, which had been wont from a Youth to attend me, mollifie my Heart, allay my Affections, and preserve me out of gross Pollutions, which whilst such of you in some Measure kept, that are now manifestly gone from it, there was another Kind of Spirit that rul'd in you; And 'tis to this First Love and Works we desire your Return, such of you whose Day is not utterly past over your Head: And what any shall think of me, as this uncharitable *Adversary* hath expressed himself, as that I should seek Credit, a Party, &c. I heed not, for what I am at this Day I am by, through, and to God Almighty the Righteous *Lord* of Heaven and Earth alone. It is basely done of any Man, that is a Professor, who pretends to some Acquaintance with tender Conscience, and those Tryals that attend it, to censure another Man's Change and Afflictions for Counterfeit and meer Designe. Oh! The Righteous God will reckon with such Uncharitable, Disingenuous, Perverse Spirits in the Day that hasteneth to Try all, and then will he recompense this ungodly Censurer of an Innocent Stranger to him, who, were I upon my Tryal at the Bar of his own Party, there be of them enough to give Evidence of another Spirit then that of vain Glory or Self; For where none of these things have induced, but Sharpness and Severities have met me, there has

has been a Faithful Answering of Convictions, to some of their knowledge, who I believe, to be better Men than to refuse me a ful Testimonial, if sought for. But as I shall not think my self so deeply engag'd or my Reputation so shaken in the Minds of Thousands, as to need or desire it by any Power or Force *J. Faldo* can attacque me with; so shall I leave the Concern of God's Truth, the Innocency of his People in General, and my own in Particular, to his Holy Wisdom and Providence, who, we are well satisfied, will plead our Cause in the Consciences of Ten Thousands to the Shame and utter Confusion of all our Obstinate *Adversaries.*

A

K E Y,

Opening a Way to every Common Understanding, whereby to discern the Difference betwixt the *Quakers* Faith, Doctrine and Practice, and the Perversions and Traducings of their several *Adversaries*.

Reader,

THERE is not any thing more Indiscreet then for People to deny what they do not understand. It has been our Unhappiness far more, then all that our *Adversaries* have been able to say against us, that hitherto we remain unknown by those who yet stick not to condemn us. I will confess, that our *Principles*, as disguised, and mis-represented in the World, have given Offence, or rather those who have so besmear'd them; nor indeed can we be displeased that People should refuse them Entertainment, under those frightfull Vizards some make them to wear: But it will be the
Business

Business of this little *Key*, to explain the Difficulty, and give Entrance into so clear and plain an Understanding of the *Quakers* Principles, from the *Priest's* Perversions, as I doubt not, but with Impartial Inquirers it may be an Ending of much of that Controversie, which is now on foot between us, and our Opposers.

1. *T*he Quakers hold, That the Natural Light Priest. *T* in the Conscience of every Man in the World is sufficient to Save all that follow it; and so overthrow Salvation by Christ.

Quaker. This is false: For our Belief and Assertion is, that Christ, who is the Word, that was with God, and was God, and is so forever, hath enlightened every Man that cometh into the World, with his own Light, as he is that true Light; or such a Light, as there is no other to be compared to him, which is the Meaning of the Emphasis, True; and that such as follow the Reproofs, Convictions and Leadings of that Light with which he enlightens the Understandings and Consciences of Men, shall not walk in Darkness, but have the Light of Life; which Life is a State of Salvation, for which End he was given: I will give him for a Light to lighten the Gentiles, and for my Salvation to the Ends of the Earth. So that we assert the Light of Christ Sufficient; not a Natural outward Light, which may be properly so called, in opposition to Spiritual; nor yet that bare understanding Man hath as a Rational Creature.

2. *Priest.* The Quakers hold the Light within them

them is God, Christ, and the Holy Spirit: so that every Quaker has whole God, Christ, and Spirit in him; which is gross Blasphemy.

Quaker. This is also a Mistake of our Belief. We never said, That every Illumination in the Hearts of Men, was whole God, Christ, or the Spirit, whereby to be guilty of the gross and blasphemous Absurdity they would fasten on us: But that God, who is Light, or Christ, who is Light, the quickning Spirit, and God over all, blessed for ever, hath enlightened Mankind with a saving Measure of Light. So that the Illumination is from God, or Christ; but not therefore whole God, or Christ: There are no such harsh and Un-scriptural Words in our Writings; it is only a frightfull Perversion of our Enemies, to bring a Scandal upon our Faith: yet in a sense the Scriptures say, *I in them, and they in me: Christ in us, the Hope of Glory. Unless Christ be in you, ye are Reprobates. I travel again a second time, until Christ be formed in you.* If they who deny'd his Coming in the Flesh, though high professing Jews, were Anti-Christ's; What must they be reputed, who as stiffly disown his Spiritual Coming, Formation and Dominion in the Soul? Certainly, though call'd Christians, yet no whit less Anti-Christ's, than the obstinate Jews of old.

3. *Priest.* By the Quakers Doctrine, every Man must be saved; for every Man is savingly enlightened.

Quaker. I deny that: For though the Light, or Grace of God, hath, and doth more or less appear to all Men, and that it brings Salvation, to as many as are taught by it to deny Ungodliness, and Worldly Lusts, and to live Soberly, and Righteously, and Godlikely in this present evil World; yet it no way follows,

follows, that Men must obey, and learn so to do, whether they will or not. God tenders saving Light or Grace to all; he strives and pleads with all; but if they will not hearken, his Spirit, Grace or Light is clear of their Blood. In short, Though Men are Lighted or Visited with a saving Light or Grace; yet we never Concluded, nor is rightly Concludable, that such Men must necessarily be saved, whether they obey or Rebel.

4. Priest. *By the Quakers Light or Spirit, they may be moved to Murder, Adultery, Treason, Theft, or any such like Wickedness.*

Quaker. This never was our Doctrine; For herein know we the Spirit of God, and *Motions* of it, from the Spirit of this World, and its Fruits, that it condemns all Ungodliness, and moves and inclines to Purity, Mercy, Righteousness, which are of God: We deny and abominate that Ranting Spirit, that would charge the Spirit of God with their Unholy Liberty; God's Spirit makes free from Sin, not to Sin: Neither can we distinguish, as they wickedly do between the Act, and the Evil of it; wherefore we say, that as the Tree is known, and denominated from the Fruit, so the Spirits by their Motions, and Inclinations: and the Spirit of God never did incline to Evil. So we renounce that Construction of their esteeming *Evil, no Evil*, when any pretend to be lead to it by God's Spirit; for that is not the Way and Method of his Spirit, that is Pure and Holy forever.

5. Priest. *The Quakers must be all Infallible and Perfect, if they have such a Light.*

Quaker. This also is a great Abuse of our true Meaning. We say, the Principle is Pure, Perfect,

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Unerrable in it self; but we never did assert our selves such meerly, because it was in us; by no means: but that all, who are lead by it, are so far Perfect, and Infallible, and no Jar further. Who can lay down a more independent Doctrine upon Self, and hourly depending upon the Grace or Gift of God? Let us not be mistaken, nor suffer for these things.

6. Priest. *The Quakers deny the Scriptures; for they deny them to be the Word of God.*

Quaker. We own the Scriptures as they own themselves, a Declaration of those things most truly believ'd, given forth in all Ages by the Inspiration of the Holy Spirit; That they are profitable for Reading, for Exhortation, for Reproof in Righteousness, that the Man of God may be perfectly furnished: They are the Form of sound Words: We believe in them, read them, and it is the Work we have to do in this World, and the Reason why we are so separated from it, and the earnest Desire of our Souls to Almighty God, that we may witness the Fulfiling of them; That God's will may be done in Earth as it is in Heaven: But to call them the *word* of God, which they never did themselves, but which they peculiarly denominate Christ by, in Reverence to Christ alone, and no Slight to them, do we, as in Duty and Reason bound, attribute that Title to him only.

7. Priest. *They deny them to be any Means whereby to resist Temptation.*

Quaker. This is a very Aspersion. True it is that we deny the Scriptures of themselves to be sufficient to resist Temptation; But that we should destroy them to be any Means whereby to do it, when we allow

allow our own Writings may be such, is either great Ignorance or Malice. God has, doth, and will make Use of them for Reproof, Comfort and Edification.

8. Priest. *The Quakers assert the Spirit of God to be the Immediate Teacher, and that there is no other Means now to be used.*

Quaker. We never speak such Language, but perceive the Subtilty of the Devil in this thing as in others; For since he cannot hinder the Exaltation of the Spirit above all visible Instruments, and the Necessity of its Motions and Operations in the Hearts of Men, and the great Suitableness of it to the Gospel-Administration, he would spoile us by Overdoing, that is, by inferring beyond what our Assertion will allow: For we never denied Means, but to this Day from the Beginning we have been in the Use of them; But then they are such Means, as are used in the Life and Power of God, and not in, and from Man's meer Wit, Will, or Imitation; the thing we strike at. Strange! because we deny all false Means, or Means not used in the Leadings of God's Power and Spirit; that therefore we must deny all Means, however rightly employed. Behold the Injustice of our Enemies! Wherefore be it known unto all, that Evangelical Means and Order we love and keep; For we Assemble Our-selves together to Worship God, where we Pray in the Motion of the Spirit, and Prophesie One by One as any thing is revealed; Nor are we without Spiritual Songs, making Melody in our Hearts to God our Redeemer.

9. Priest. *The Quakers deny the two Great Ordinances of the Gospel; Baptism and the Supper.*

Quaker. What ever is a Gospel-Ordinance we own and practise. We know no such Language in

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the Scriptures, as in the Calumny of our *Adversary*. 'Tis true, those two Practices are found, but that is no Institution : That they were then proper we believe ; but that they were at most but Figures, and Signs you acknowledge (that are called *Protestants*) Now prove to us that there ought to be any Figures or Signs under the Gospel-Administration, when Christ, who is the Substance, is come; 'Tis to overthrow the whole Dispensation, and to make his Coming of none Effect. If it be said ; But they were used after his Coming and Ascension too ? I answer, So were many *Jewish Ceremonies*, not easily abolished. If any say, But Christ bid that one should be done till he came. Very well, and he that said so, told his Disciples, that He would come to them ; Some should not taste of Death till they saw him come ; And he that was then *with them* should be *in them* : And he would drinke no more of the Fruit of the Vine, till he drank it New ; that is, the New Wine that was to be put in the new Bottel, which is the Wine of the Kingdom, as he expresseth it in the same place, which Kingdom also is within, Luk.17.20. He was and is the Heavenly Bread, that they had not yet known, nor his Flesh and his Blood, as they were to know it. So that though Christ was come to end all Signs ; yet, till he was known to be the Substance to the Soul, as the Great Bread of Life from Heaven, Signs were usefull to shew forth, and keep in hand, especially the People of that Day, whose Religion was attended with a Multitude of the like Types, Shadows and Signs of the One Good Thing, and Substance of all : Hence it is, that we don't deny them, that is too hard a Word ; but
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truly witnessing the very Thing they signified to be come, we leave them off, as fulfill'd, and henceforth have but One Lord, One Faith, One Baptism, One Bread, and but One Cup of Blessings, which is the New Wine of the Kingdom.

10. Priest. *The Quakers deny Christ's Transactions at Jerusalem, and the Shedding of his Blood to be Beneficial unto them : It is the Light within only they expect to be saved by.*

Quaker. This is a wicked Suggestion against us. We do say, That the Appearance of that Second Adam, the Lord from Heaven, the Quickning Spirit, in that Holy Body prepared of the Father for him, was for the Salvation of the World, who had fain in the First ; That whatever he then did, both Living & Dying had a great Influence for Good upon all that then believed, and hath still for all that now believe in him, as he manifests himself to us by his Light in the Conscience. For we do affirm that to come to that, is the readiest, nay, the only Right Way to come to true Faith in Christ as he then appear'd, and to receive any Benefit by him ; And it is not another then that Blessed Light, Power, Wisdom and Eternal Righteousness who then appeared, by whom we have received any true Spiritual Benefit. How then can our ascribing particular Salvation in this Age, to him, who thus now appears to our Souls, render him no Saviour in that, or invalidate his then Appearance, whose Doctrine pierc'd, whose Life preach'd, whose Miracles astonish'd, whose Blood attor'd, and whose Death and Resurrection confirm'd his then Manifestation, to be no less then God (who is Light) manifested in the Flesh.

11. Priest. *The Quakers set up Works, and Meriting*
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Quaker. We say, That True Faith in Christ cannot be without Works, no more then a Body can live without a Spirit; Nay, by the Comparison, if they were separable, Works being compared to the Spirit, would have the better. The very Believing of any is an Act of the Mind, and therefore a Work to God; and no sooner is that Faith begotten, but it falls to Working which is both the Nature and End of it: Nor do we say, that our very best Works, proceeding from True Faith it self, can merit; No, nor Faith joyn'd with them: All that Man is capable of Believing or Performing, can never merit; There can be no Proportion (as there must be in Merit) between the best Faith, and Works of three score and ten, and Eternal Felicity. Wherefore all that Man can do, even with the Assistance of the Holy Spirit, can never so merit, but that Right Faith and Good Works (which will follow it) may, and do obtain that blessed Immortality, it pleaseth Almighty God to give and priviledge the Sons of Men with, who perform that necessary Condition and that we groundedly and therefore boldly affirm. So that we deny all Merit from the best of Works, especially by such as the *Papists* are wont to conceive Meritorious: But as we on the one Hand do stily deny them, so neither can we joyn with that lazy Faith which works not. Let not Good Works make Men *Papists* because they make Men *Christians*; I am sure, Believing and not Working, and conceiving a Salvation from Wrath, where there is no Salvation from Sin, the Cause of it, is no whit less unscriptural, and abundantly more Pernicious and Damnable

Damnable. Blessed is He that hears the Word of God and does it; The Blessing is to the Doer.

12. Priest. *They acknowledge no Resurrection, nor Rewards to come.*

Quaker. In this also are we greatly abused. We deny not the Resurrection: but are cautious in expressing the Manner. Are People angry with us for not Believing or Asserting what is Hidden, and they know not themselves? THOU FOOL is to the Inquirer: We shall be contented with that Body God will please to give us; and think it to be both our Duty and Wisdom to acquiesce in that.

For Eternal Rewards, we not only own them, but above all People have the greatest Reason so to do; for otherwise, who so Miserable? Do we inherie the Reproach and Suffering of all that have separated from time to time? That is; Are the Outcries that have been against the *Protestants* by the *Purists*, and theirs against *Puritans*, *Brownists*, and other *Separatists*, fallen upon us? And shall we hold Principles inconsistent with an Eternal Recompence of Reward? By no means: It is our Faith; and the contrary both a Malicious and Foolish Suggestion of our *Adversaries*.

J. Faldo's

J. Faldo's K E Y Prov'd Defective.

I Was not willing *J. Faldo's Key* should go wholly Unconsider'd; The greatest Part of which I here publickly acknowledge to have done us such Right, that if his Explanation of many of our Words be not True, I am not ashame'd to pronounce that the Scriptures must be False; so agreeable to, and consonant with Scripture has he spoken on our behalf: And not only with Scripture, but that Sense of it too, which the Best, Wildest and most Learned both of the Fathers, and first Reformers have unanimously had; and on which Foundation, in some measure, both *Puritans* and *Brownists* began their Building, Low, Meek, Spiritual and Plain, as is yet well remembred. But how grossly he has mis-represented us in other Parts, & that the True may not give Credit to the False with any, I will observe a few, with what Brevity I may.

J. Faldo. pag. 62. *ASSEMBLING*; says he,
Meeting in Spirit.

W. Penn. This is not Ingenuous; For with such as know us not, nor our Practice, it intinuates a Denial of Publick Worship, which we ever own'd, and hope, shall to the End; It is well known who have most shrunk from that Testimony: And if *J. Faldo* means, that they do not Worship in Spirit

Spirit, because he makes it Criminal in us, we have Reason to say, He and They are no Gospel-Worshippers : For People must either worship in, or out of God's Spirit ; If out of his Spirit, then no Worship in Spirit and Truth, but the Device of their own Hearts ; If in the Spirit, then the Quakers assemble as they should do, and J. Faldo is to be rebuk'd for little better than an Upstart Scoffer at Assembling in Spirit : The once avowed Principle of the Ancient Brownists, now call'd Independents.

J. F. pag. 69. *THE WILL OF THE FLESH*, says he, *All that is chosen by Man, though he be thereby disposed by the Will of God revealed in the Scripture.*

W. P. This is false ; Many things may be, and are daily chosen by Man, that is not in the Will of the Flesh, nor by his own Will ; much less, when any should be disposed thereto by the Will of God revealed in the Scripture : An Abominable Untruth, and so Notorious, that I need say no more ; only Challenge him to produce any of us in Proof of his Exposition, if he can ; otherwise he hath Slandered us and our Principles : For the Will of the Flesh is that, which is quite contrary to God, and inconsistent with the Good of the Creature.

J. F. pag. 69. *STATE OF GLORY*, says he, *The State of Peace and Joy resulting from the Witness of the Light within in this Life.*

W. P. It is true, That Glory is revealed, from Faith to Faith, in this Life ; But to stint the State of Glory to the Peace and Joy of this Life only, may justify his wrong Opinion of us, that we deny Rewards to come ; but it cuts off from our steadfast Faith in an Everlasting Mansion of Glory and Bless-

sedness, which (from the Light within, to all who obey it) shall spring as a River, and flow as an Inexhaustable Fountain : And *J. Faldo* shall never know true Peace another way ; That is the Word of the Lord to him.

J. F. pag. 70. *P R E A C H I N G F O R HIRE, HIRELINGS,* says he, *to have a Provision for the Outward Man, as a Maintenance for Preaching, though no Bargain be made ; yea, though such who receive it, would Preach, if they had never a Penny Reward in this World from those they Preach to.*

W. P. This is done like the Fox indeed. He would suggest, because we deny Hirelings, that is, Bargainers, Men that make it their Trade, that have no other, will seek no other, and yet preach, perhaps but once a Week, if then ; and bestow the Six Days, that might be otherwise employ'd, to Study for that Day, instead of Preaching most of those Dayes, that therefore we are such Cruel, Hard-hearted People, that is, such as Preach, and are Poor, either through a numerous Family, low Estate, many Losses, or a continual Attendance, from Day to Day upon the Ministry they have receiv'd of God, we will not minister to their Necessities ; for such as so receive any Assistance are Hirelings, and we should contribute to make them so. No, no, *J. Faldo*, the *Quakers* are no such People ; but for all that, they can, do, and I will renounce Thee, and such as Thou art, for Hirelings : First, in that you have not received the Living Heavenly Gift of the Ministry : And secondly, because you do generally Bargain, will not preach without it ; and can barely leave an Honest People, for a better Allowance : This is Notorious ; therefore stop thy Mouth.

J. F.

J. F. pag. 72. *THE LUST*, says he, *all Desires that accord not to the Light within, and proceed not from thence.*

W. P. What accords not with the Light within, is not of God; and so far we own his Explanation: but to say, that all Desires about such ordinary things, as are left to the common Understanding, Prudence, and Liberty of Man to do, or not to do, are Lust, if they come not from the immediate Impulse of the Light within, is his own Notion, & not the *Quakers*: We do not subject that heavenly Principle to, nor concern it with every Inferior, and Frivolous thing belonging to this World.

J. F. pag. 75. *CHRIST, THE OFFERING*, says he, *the Light within.*

W. P. This is no *Quakers* Expression; and unless we are to answer for J. Faldo's Mistakes, we are unconcern'd in it; Only his Malice is manifest, for he would by this insinuate, that we deny Christ to be an Offering, as in the Flesh, and the Body then offered up, to be concern'd in our Belief of the Offering: But I do declare it, to have been an holy Offering, and such an one too, as was to be once for all: Therefore let none receive his Abuse of us for our Faith.

J. F. pag. 79. *MEN-PLEASERS*, says he, *They who comply with Men, though in things not only Lawful, but also to Edification.*

W. P. We Charge this upon him, as an Arrant Lye. We are so far from reputing such *Men-pleasers*, that we account them Sober, Courteous, and Commendable Persons: provided, he means by *Lawful*, and *to Edification*, what we do; otherwise be

230 *F. Fallo's Key proved Defective.*

he is not Honest, to obtrude Matters in Question,
for our Meanings.

J. F. pag. 81, *RAVENING BRAIN*,
says he, *Studying and following after Divine Know-*
ledge.

W. P. This is not fair; The Word, studying,
and following, we own in a sense. Studying, that
is, Meditating: Following, that is, Obeying the
Light and Spirit of God: But because we deny the
Dark and Heathenish Metaphysics, the prolix and
abstruse Niceties of the School-men, and affirm,
There is no way to become vers'd in the Things of
God, but by being an humble Student, and diligent
Disciple in the School of Christ, that is, to be
taught of his Light. Grace, or holy Spirit; There
fore all right Study, and all right Wyses to come
to the Knowledge of Divine Things, we must
be charg'd with the Denyal of; Dis ingenuous
Man!

J. F. pag. 86. *TRADITIONS OF MEN*,
that is, says he, *The Scripture, or Written Word.*

W. P. Show us that in any Book, that is sub-
scrib'd by an acknowledg'd Quaker. Tradition is
a Delivering any thing down From one Generation
to another, and as such, the word is Inoffensive:
But to say, They are the Traditions of Men, in the
sense Christ reprov'd the *Pharisaical Religion*, God
forbid; I had rather my Tongue were cut out of my
Head. O Base Man! To abuse an innocent People thus
grossly. The Scripture is a Godly Tradition, or
Writing, given forth by Inspiration; and pre-
serv'd through Generations, which we read, be-
lieve, and desire to fulfil through the Power of God.

J. F. pag. 63, 82, 83, 87. *BABYLON; Shad-*
dows,

dows, Spirit of Anti-Christ, Outward Court; that is, says he, all Ordinances, Worship, Faith, Obedience that have any Form, though Christ's and Gospel Forms, being (with them) the Worship of Heathens, not of Christians.

W. P. This Key opens into as many Forgeries as ever I knew one Key do in my Life. Certainly, were not this Man left of God for his Enmity, he could never run into such extravagant Dishonesty. What! Belye us in the Sight of all? Indeed, it turns upon himself: For Visible Worship, the Form of Godliness, Faith and Obedience to every Ordinance of God we own, profess, and practise daily and publickly through the Power of our God; in whose Name we renounce his Constructions, and trample upon all his Malice, black and enrag'd as it is.

J. F. pag. 89. *THE VAIL IS OVER THEM*, that is, says J. Faldo, the Belief of the *Man Christ Jesus*, which was of our Nature to be the Christ, &c.

W. P. Let this be the Last (though several more might be observed) which at this time shall be consider'd, in which we shall see that J. Faldo has done like himself, and the Man we have all along taken him to be. *The Vail is over them*, it is a Scripture-Phrase, 2 Cor. 3. 15: used by the Apostle to express the Darkness and Ignorance that to that time remain'd over the Understanding of the Jews in reading the Law, and this Vail he makes us to interpret after this gross and absurd manner, namely, That the Vail is the *Man Christ*. Wicked Man! Did ever Quaker so irreverently express himself? Give us his Name, or tell us in what Book we may find it. What greater Malice couldst thou have shown, then thus unjustly to pervert the Scripture in our Name, belying

belying and abusing both? As if, because Christ's Flesh is called a Vail, and the Ignorance of the Jews a Vail, that therefore the Quakers must of Necessity mean by Vail in the first sense, Vail in the second sense; as if the Way to have the Vail rent, were to deny the Man Christ Jesus; which were to make Christ rend and destroy himself, who, as the Quickning Spirit, alone rends all Vails of the Hearts of Unbelievers. Nor indeed have I met with one Term absurd, or un-intelligible, unless the Scripture use such; therefore 'tis an Untruth to stile them absurd, and a Contradiction in him to offer at Explaining any thing, that is truly un-intelligible.

And that all the World may behold the Spirit of *F. Fallo*, how ill he governs himself against the Quakers (which makes not a little for them) let his following Epithetes and Expressions be well weighed. I think they are so naked they want no Key; and glad we are he found no such Subjects from us to treat upon in his, " *Horrid Imposture*; Ditch of Grossest Delusion; Subverting Christianity; their feigned Christ; Folly, Madness; It began in Blasphemies against Christ; Gratifying Pride, Idleness, Giddiness; In Professors Prophane, Vanity, Folly, Non-sense; Error. Whether it smell more of the Fox or the Goose. Imposture, Babble, Blockish Person. QUAKERISM ENTERED THE WORLD AS IF SATAN BROKE LOOSE, and POSSESSIONS BY SATAN WERE TO MAKE WAY AND FIT SOULS FOR THE QUAKERS SPIRITS; O the Hell-Dark Expressions of the Quakers Teachers! What bitter Curses and Execrations. Dismal Howling, Horrible Roaring. Blasphemy; Wretch; Vain Fictions; Quakers Glow-worm; Deck their Idol;

" Idol, Real Non-sense; But 'tis Pitty not to lash a little;
" Idiots; Stark Blind; Steel Hard; Your Crooked,
" Unholy Principles. Their Light grows wiser and
" wiser. Opium of *Quakerism*; The *Quakers* Divine
" Spirit Dumb. Refreshments at *Quakers* Meetings, so
" there is at *Puppet-Plays*. Impudent Foreheads, Non-
" such Ignorance; Proud, Dreaming, Intolerable No-
" tions; Ignorance and Delusion. Out-strip all in the
" Crooked Way. Blasphemers of the Lord of Life
" & Glory. Surely God has given them up for their
" Pride, Giddiness or Idle Ignorance, and that in Justice;
" and the Devil hath blinded their Minds with a Wit-
" ness; Horrible Abomination, Gross & Dark Con-
" ceits; The Rankness of *Quakerism*.

This Reader is a Taste of the spirit of the Man, & since he contends for the *Scripture* to be his Rule, I would fain have the *Chapter & Verse* that will abet this Proceed. Is this *J. Faldo's Religion, Gospel, Preaching, Praying, Learning, Civility*, or whatever may be reputed Sober and Commendable? Away, away for Shame! It would stumble a *Turk* to hear such Language from one that calls himself a *Christian* and a *Minister* too.

But is it after so great Abuse, so manifest Injury done us and the Truth too, that thou darest say, as thou dost, *I have the Witness in my Conscience* (who hast been thus long Under-valuing it for a *Glow-Worm*, an *Idol*, a poor Creature, Uncertain, Fallible, Errable, and what not) that *I have not in this Key in any measure abused, or wronged the Quakers*.

Hadst thou been half so Moral, as thou pretendest to be *Christian*, I doubt not, but to have seen more Truth and Moderation. To belye any, is a great Evil; but to do it with a shew of Religion; to call God's Witness, to palliate such Injustice, is the height of Blasphemy against God, and Wrong to thy Neighbour

Neighbour, Never more abuse Religion with a Presence to it, nor for Shame profess Christianity, that art Inferior to a thousand Heathens, who rather then not compass our Dis-grace, will endeavour it *per fas, per nefas*, Right or Wrong : I am sure the Witness of God in thy own Conscience never suggested this Unrighteous Proceed ; though wonder we must, that one, who has said so many detracting things of him, should now appeal to him. Certainly, if the Witness of God be *F. Fallo's* Rule and Judge, as his own Appeal makes him, the Quakers are the less to be blam'd for Believing in him, and desiring to be Lead by him ; but we are well assured, that a Spirit of deep Prejudice hath animated him to, and through this Work, and not the Holy Witness of God, as both the Stile and Matter have abundantly testified. My Desire is, that before the Evil one precipitate him into further Enmity against us, by a ferious Retirement of Mind to the Holy Witness of God, that gives a good Understanding, and brings just Reproof for every Unrighteous Thought, Word, & Deed, He may come to a Sight of his present Undertaking to be contrary to the Mind of God, and know true Repentance for it, and find Mercy of the Lord God : Which I heartily desire, and it is my return to him for all his hard Speeches utter'd by him either against us in general, or my self (though unknown to him) in particular.

God forbid, that I should Justifie (him). I will not leave my Innocency, till I Die. Job. 27. 5.

Who am a Lover of all Men ; for I seek the Salvation of my Enemies,

William Penn.

THE END.

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